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HISTORY OF  
Har Sinai Congregation  
OF THE  
CITY OF BALTIMORE

By REV. C. A. RUBENSTEIN, M. A.  
Rector, Har Sinai Congregation

"Remember the days of old, consider the years  
of many generations." Deuteronomy xxxii, 7

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Seventy-fifth Anniversary of the Incorporation of Har Sinai Congregation  
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## HISTORY OF HAR SINAI CONGREGATION



HIS brief history of Har Sinai Congregation pretends to be nothing more than a mere sketch, since it has been impossible to secure all the data relating to the Congregation, many of the congregational records being lost. It would have been a source of great satisfaction to the present membership of the Congregation, as well as a matter of interest to those concerned with American Jewish history in general, if a complete and comprehensive account could have been presented, and with it a portrayal of the life of the Jewish community of Baltimore and of American Jewish conditions generally, especially during the first quarter century of Har Sinai's existence. We must bear in mind that the life story of Har Sinai Congregation is not only closely bound up with the development of the Baltimore Jewish community but also with the evolution of the Jewish Reform movement in America. This Congregation has the distinction of being the only congregation in the country that was founded upon the principles of Jewish Reform, remaining consistently Reform for three-quarters of a century. At the time when David Einhorn served as Rabbi no congregation in the United States played a more conspicuous part in the shaping of the Jewish Reform movement.

Unfortunately the earlier records of the Congregation have been lost. Har Sinai was compelled to weather many a storm both before and after Einhorn's time, and it is hardly to be expected that through all these vicissitudes the congregational records would come down to us to this day continuous and complete. In fact, we have no official documents from 1842 to the beginning of 1873. From 1873 to date the records of the Congregation leave little to be



desired, the successive secretaries faithfully recording everything of importance in connection with the Congregation. But it is precisely this period, from 1842 to 1873, that is of real historical importance—the period when the Baltimore Jewish community was relatively young, and the battles between Reform and Orthodoxy in America were being fought.

However, we are not without authentic sources of information. We may learn of the Jewish communal life in Baltimore in the *Sinai*, the monthly journal founded by Dr. David Einhorn in 1856 and continued to 1862, and from the history of the Baltimore Hebrew Congregation written by the late Rev. Dr. Adolf Guttmacher in commemoration of the Seventy-fifth Anniversary of that congregation in January, 1905. For the larger aspect presented by the Reform movement, "The Reform Movement in Judaism," by Rev. Dr. David Philipson, that appeared in 1907, is indispensable as well as Einhorn's *Sinai*.

For the present purpose only the main facts in connection with Har Sinai Congregation can be taken into account. The information furnished by the late William S. Rayner in his address in 1892, on the occasion of the Fiftieth Anniversary of the Congregation, is especially important, as it throws much light on the history of the Congregation for the period between 1842 and 1873. The facts given in this address are supplemented, especially with reference to Einhorn, by the personal recollections of Mr. Abram G. Hutzler, who was present at the first regular service conducted by the Congregation at the home of his parents, the late Moses and Caroline Hutzler. Mr. Hutzler is in his eighty-third year, but his memory is unusually accurate, his recollection of Einhorn's departure from Baltimore in 1861 being particularly vivid. Furthermore, Mrs. Aaron Maass, who, since her girlhood, has been greatly interested in the Congregation, has been kind enough to put in writing many of the events in Har Sinai from 1866 to the present day. In addition, Mr. David Kemper, president of the Congregation, has taken the trouble to go carefully over the records from 1873 to 1886.



**THE LATE MR. AND MRS. MORDECAI HUTZLER**  
In Their Home the First Regular Services of War Mined Were Held



From these sources of first-hand information a fairly connected account may be given for the period not covered by official congregational records.

## THE FOUNDING OF HAR SINAI: ITS FIRST DEVELOPMENT

The founding of Har Sinai Congregation was in the form of a protest against the strict Orthodox regime of Rabbi Abraham Rice, who was Rabbi of the "Stadt Schul," now the Baltimore Hebrew Congregation. In 1840 there were about two hundred Jewish families in Baltimore, of whom only a very small proportion were native-born. There were then two congregations—the congregation just named, the "Stadt Schul," which was then worshipping in a building at the corner of Hanover Street and Ætna Lane, and the Fells Point Congregation with a synagogue at the northwest corner of Bond Street and Canton Avenue, later known as the Hebrew Friendship Congregation, which passed out of existence in 1904.

Rabbi Rice, who had come to Baltimore in 1840, was, in 1842, recognized as the spiritual head of the Jews of Baltimore. He was inflexibly Orthodox. His rigid conformity to ritualism was often carried to extremes. Both Mr. Rayner and Dr. Guttmacher give illustrations of Rabbi Rice's uncompromising attitude, which was now and then carried to the point of zealotry. Rabbi Rice, for instance, directed that if anyone should be called upon to pronounce the benediction over the Law who was not known to be a strict Sabbath observer, the members were not to respond, Amen. He held that the benediction uttered by a Jew who did not strictly observe the Sabbath was unworthy of recognition by the congregation. One of his rulings was the immediate cause of the protest of the founders of Har Sinai. When at the funeral of a member of the "Stadt Schul," who was connected with several lodges, members of these lodges came to pay their last respects with their customary ceremonies, Rabbi Rice emphatically remonstrated in his funeral address, stating that if such a thing happened again he



ture of Maryland (Laws of Maryland, Acts of 1843, Chapter 58, passed January 29, 1844), Francis Thomas, Esq., Governor. It is as follows:

AN ACT TO INCORPORATE THE  
HAR SINAI VEREIN SOCIETY OF THE CITY OF BALTIMORE

*Whereas,*

Samuel Dellevie,	Samuel Pike,	Max Sutro,
Samuel Wolf,	Lawrence Lowman,	Joseph Lavie,
W. Wolf,	Isaac Lowman,	M. Bettman,
Simon Rosenthal,	A. T. Wachtman,	Moses Hutzler,
B. Greensfelder,	William Moser,	Joseph Simpson,
Simon Eytinge,	Simon Frankenstein,	

and others, have formed themselves into a society, under the name and style of HAR SINAI VEREIN SOCIETY OF THE CITY OF BALTIMORE, for the purpose of cultivating an acquaintance among the Hebrews of said city, and for their mutual improvement in moral and religious knowledge, *Therefore,*

SECTION 1. *Be it enacted by the General Assembly of Maryland,* That the aforesaid members of said society, as well as those who hereafter, according to the constitution and by-laws of the said society, shall become members of it, be and they are hereby created and made a corporation and body politic, by the name and style of HAR SINAI VEREIN SOCIETY OF THE CITY OF BALTIMORE, and by that name shall have succession and be capable in law, of purchasing, and holding and selling both real and personal property, as other corporations may do by law, *provided, the value of property held at any one time shall not exceed in value the sum of five thousand dollars,* and to sue and be sued, plead and be impleaded, and to make, have and use a common seal, and the same to alter at their pleasure; and generally to do all acts and things which may be necessary to carry into effect the object of the said corporation.

SEC. 2. *And be it enacted,* That the officers of said society shall consist of a president, vice-president, secretary and treasurer, to be elected on the first Monday in April annually, a majority of the members present being necessary to a choice; the society shall also have power to appoint such other officers as they may deem expedient, and in such manner as they may think proper.

SEC. 3. *And be it enacted,* That the said society shall have power to pass by-laws, *to fix the amount in money which each person shall pay on being admitted a member of said society, to fix the amount of weekly, monthly, quarterly or yearly contributions which each member of the society shall pay, and the fines which members shall pay for the breaches of the laws of the society; to regulate the distribution of the*

funds of the society; to make rules and regulations for the admission of members, and for the expulsion of members whose misconduct may have rendered them unworthy to remain members of the society, and to make such other rules and by-laws as shall be expedient and necessary to accomplish the object of the society, and are not repugnant to the Laws of Maryland. *Provided, always, that all alterations or amendments to the constitution or by-laws of said society, to be valid, must be adopted by two-thirds of the members of the said society present at a stated meeting; said alterations or amendments to be submitted by consent of a majority of the members present, at least one month previous to the stated meeting at which they are acted upon, and each member present to be notified of said meeting and its object, and that anyone who may feel himself aggrieved by any by-laws of said society or is unwilling to submit to any by-laws, rules or regulation of the society, may at any time withdraw from the said society and cease to be a member, on relinquishing all claim to any property which may have been acquired, all funds which may have accumulated in the treasury and also to the contributions which he may have paid to the society.*

SEC. 4. *And be it enacted*, That until there shall be agreeably to the second section of this act, an election of officers necessary to the use of said society, those who are now acting as officers, or those who may hereafter be appointed to act under any existing regulations of the said society heretofore made, such regulation shall be deemed as valid and obligatory as if made since the passage of this act.

SEC. 5. *And be it enacted*, That this act shall be and remain in force until the first day of January, eighteen hundred and seventy-three, and until the end of the next session of the General Assembly of Maryland, which shall happen thereafter.

SEC. 6. *And be it enacted*, That nothing herein contained shall be so construed as to authorize or empower said corporation to issue any note, certificate, token or evidence of debt to be used as currency.

SEC. 7. *And be it enacted*, That the right is hereby reserved to the General Assembly of Maryland at its pleasure to alter or repeal this act of incorporation.

SEC. 8. *And be it enacted*, That nothing herein contained shall operate to exempt the estate, real, personal or mixed, of said corporation from taxation, under any of the laws now in force in this State, or which may hereafter be passed by the General Assembly of Maryland, but the same shall be liable thereto to the same extent as other estates, real, personal or mixed, within the State.

When the Congregation became too large to worship in the Hutzler residence, it moved to a building at the southwest corner of Albemarle and Pratt Streets. Then it moved to the southeast corner of Gay and High Streets.



**THE LATE SAMUEL DELLEVIE**  
President in 1843





Later the Congregation moved to Watson Street near High, where Mr. Abram G. Hutzler was Bar-Mitzvah. Then in 1849 the Congregation moved to High Street near Lexington, where it had erected its own building.

The dedication of the High Street Temple, in charge of a committee consisting of Samuel Dellevie, Lawrence Lowman and William Moser, was very impressive. The *American and Commercial Daily Advertiser* of Saturday, September 8, 1849, described it as follows:

“The services incident to the consecration of the beautiful Hebrew Temple took place yesterday afternoon, and were witnessed by a crowded assemblage, consisting both of Hebrews and Christians; among the latter we noticed several clergymen. The services, which were conducted in Hebrew, German and English, were opened with a prayer in German by the Reader to the Congregation, Mr. William Rayner. Then followed an appropriate hymn, also in German, by the choir, with the organ accompaniment, the whole led by Professor Klautcheck, of the Steyermarkische Band. At the close of this hymn a rapping was heard on the front door of the Temple, and on it being opened the committee appeared bearing the Sefer Torahs, or Books of Moses. As the bearers of the Law advanced up the aisle of the Temple they were met by the Reader, the pastor, Rev. Mr. Brown, and the president of the Congregation, Mr. Lewis Lauer, and by them conducted up to the altar. When the Torahs were deposited in the Ark by the Reader passages from the Psalms on Hebrew were recited by him and the Congregation and choir alternately during the solemn ceremonies. The Books of the Law having been deposited in the Ark the Reader turned to the Congregation and pronounced the blessing in Hebrew, to which the choir responded. A hymn in German was then sung by the choir, when the Torahs or sacred books were again taken from the Ark, the Reader and the choir alternately reciting in Hebrew during the ceremony. The Books borne by the Reader and others were then carried three times around the altar, at each circuit resting for a short time before the Ark, the choir and Con-

gregation joining in singing in the meantime the first three verses from the eighty-fourth psalm. At the third circuit the Books were again placed in the Ark, and the curtains in front of it drawn. The Rev. Mr. Brown, pastor of the Congregation, then came forward and delivered the consecrating sermon in German, of the merits of which we are unable to speak from personal knowledge, though we heard it extolled by those who understood the language in which it was delivered as an erudite and eloquent discourse. At the close of the sermon a hymn in English, commencing with the words 'How holy is this place,' was sung in excellent style by the choir. The Congregation was then addressed in English by P. J. Joachison, Esq., of New York, after which an opportunity was afforded for the reception of donations in aid of the Temple. Then followed the usual evening service of the Sabbath, and the ceremonies were concluded with a hymn by the choir. They were conducted under the superintendence of a committee consisting of Messrs. Lawrence Lowman, Samuel Dellevie and William Moser. The performance of the choir was highly creditable and added much to the interest and beauty of the services."

While Mr. Sutro was acting in the capacity of Rabbi and Reader, Rev. Moritz Brown performed the functions of the congregational teacher. Rev. Brown, who eventually succeeded Mr. Sutro in the pulpit, kept a school for day scholars who were taught German and Hebrew. Mr. Hutzler was a boarding pupil at this school while his family was living in Frederick, Md. Rev. Brown served the Congregation until 1850.

The form of Judaism followed by the Har Sinai Verein would be today considered Orthodox or very conservative, though the Congregation was known as the Reform Congregation. Mr. Hutzler remembers that in the High Street synagogue men wore their hats and sat apart from the women. The Sabbath was generally observed, and, among many of the Har Sinai Verein members, strictly observed. In Mr. Hutzler's home the dietary laws were kept. On



**HIGH STREET TEMPLE**



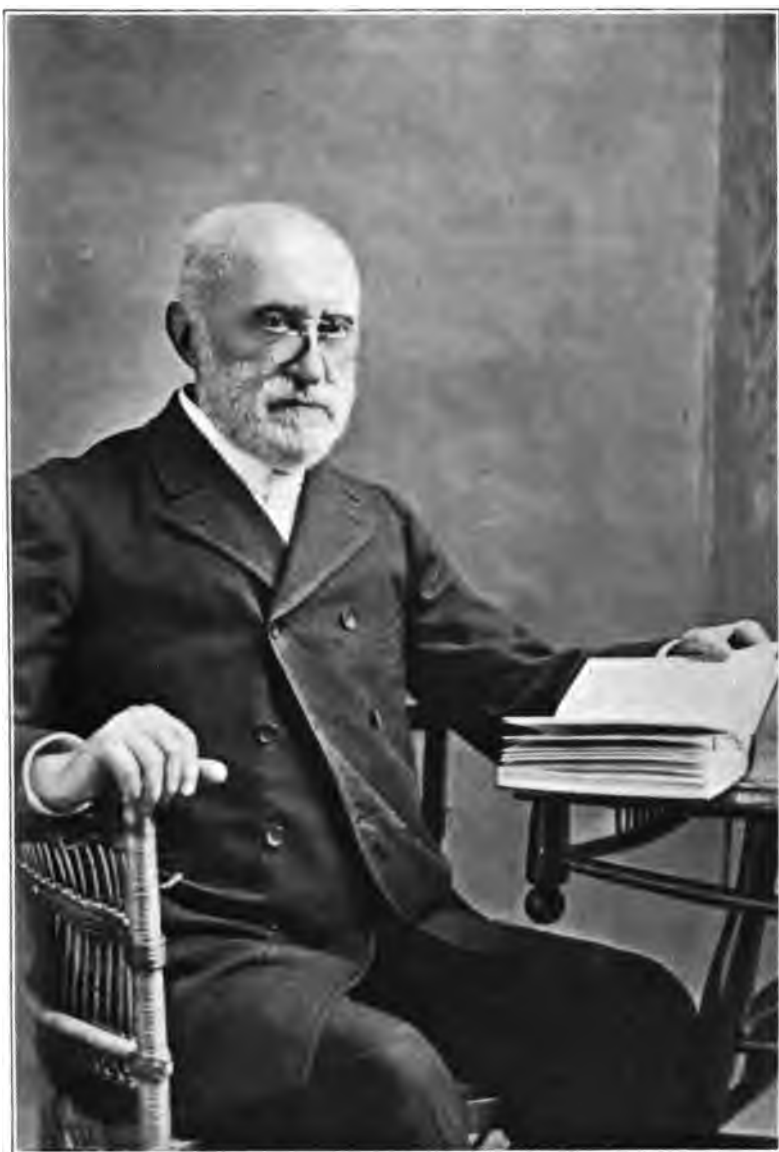
Friday nights and Saturdays the "Shabos Goy" would attend to the lights and the fires.

After the Congregation had moved into the new synagogue on High Street the need was felt of the services of a regularly ordained Rabbi. A Rabbi, however, was not secured until some years later, services being conducted by various members of the Congregation, chiefly by Dr. Morris Wiener. In 1854 an attempt was made, under Dr. Wiener's leadership, to institute Sunday services in sympathy with the spread of the Reform movement in Germany, but more particularly in Hungary. After six months the attempt was abandoned. One Sunday morning, Mr. Rayner tells us, the members who came to the service found the Temple closed against them by order of a majority of the Board of Trustees. The members favorable to the Sunday service, nothing daunted, rented a hall at the corner of Gay and Front Streets and formed a Congregation of their own by electing Abraham Pollack as their president, with Dr. Wiener as their leader and lecturer. But they soon realized that by their defection the Har Sinai Verein's future would be imperiled. They gave up their Sunday service and rejoined the parent organization.

While Rev. Brown had given up his charge in 1850, the Congregation had the benefit of his services from time to time until 1855. Then other duties compelled him to discontinue all work connected with the pulpit, and Har Sinai Verein was left without any leadership. It was then that the moving spirits of the Congregation decided to secure the services of a Rabbi who would stand out pre-eminently as an exponent of the Reform doctrines they had embraced. The use of the Hamburg ritual as the regular prayer book of the Congregation, the attempt to institute Sunday services in conformity with the marked development of the Reform movement in Germany and Austria-Hungary, and, more than all, the status of Har Sinai Verein in the Baltimore Jewish community as a Congregation with a distinctive Reform platform, separate and apart from the other congregational organizations, determined the members to follow the path they had chosen when they had protested against

the rigid Orthodox rulings of Rabbi Rice, and to carry on in this country the work of the Reform leaders abroad. Never in doubt as to the principle which animated them from the very beginning that the Jewish faith coming from ancient days can be translated into terms of modern life and thought, they were now resolved to give more forceful expression to it, in spite of the growing opposition they were encountering and the greater sacrifices they would have to make. It must be borne in mind that in those days the opposition of Orthodox Jews toward those who departed even in the slightest from traditional worship or usage was very bitter, and membership in the Har Sinai Verein entailed more or less isolation, in a spiritual sense, from the rest of the community. We have noted how, when the Congregation was organized, the other congregations refused to lend it a Sefer Torah, thereby withholding from the newly formed Congregation the slightest recognition. Har Sinai Verein, moreover, had to secure its own cemetery ground in 1845, as there was a disinclination on the part of the other congregations to sell lots in their cemeteries to anyone affiliated with the new Congregation. There was a decided prejudice against the Har Sinai Verein, individually as well as collectively—a prejudice that did not abate for nearly two generations. It argues not a little for the courage of the members of Har Sinai Verein and their force of conviction, that not only did they never halt in the path of Jewish Reform from 1842 to 1855, but also in a critical time, when they were without individual spiritual leadership, they were determined to make their Reform principles a vital force in the community.

The Har Sinai Verein was not without encouragement, as signs were not wanting that the Reform movement would soon be transplanted, in a more vigorous form, from the German-speaking countries of Europe to the large Jewish communities in America. In 1824 there had been a secession of 47 members from the Beth Elohim Congregation of Charleston, S. C., who had become dissatisfied with the traditional Orthodox services and organized a congregation of their own under the name of "The Reformed Society of



**THE LATE WILLIAM S. RAYNER**  
Former Reader and President





Israelites." The congregation grew, and in 1841 they dedicated their own synagogue. In 1845 Congregation Emanu-El in New York was organized, and in 1858 the "Reformverein," of Chicago, now known as the Anshe Maariv Congregation, was founded; while in 1856 the "Reform Gesellschaft" in Philadelphia, joining forces with the Keneseth Israel of that city, started anew as a Reform congregation. In the meantime Rev. Dr. Isaac M. Wise, who had just arrived in America, became Rabbi in Albany, introducing many reforms in his congregation. There Dr. Wise had many difficulties to face, his opponents going to the length at one time of forcibly ejecting him from his pulpit. It was not many years afterward, however, that he was recognized as the leading organizing force of the Jewish Reform movement in America.\*

## THE EINHORN PERIOD

The Har Sinai Verein was convinced that Jewish Reform, slowly developing in American Jewish communities amid, often, violent opposition, was a movement that would have permanence and growth, and the members looked courageously and confidently to the future. What they needed in 1855, after 13 years of experimentation as a Reform congregation, was a spiritual leadership that would hearten them in their undertaking and give them definite direction and general inspiration—the sort of leadership that would make articulate their high purposes and justify the modern aspect of the ancient faith not alone in Baltimore but to all American Israel. It was a high ambition, but the Har Sinai Verein achieved it. In the person of David Einhorn, the man who laid the philosophical basis of Reform Judaism in America while Isaac M. Wise was laying the foundations of its general organization, the congregation secured a leader whose work proved in a very true sense epoch-making.

The Reform congregation of Pesth, Hungary, had extended a call in October, 1851, with the permission of the Minister of Public Worship, to David Einhorn, who had achieved a

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\* "The Reform Movement in Judaism," Rev. Dr. David Philipson, pp. 303 seq.

great reputation for learning and eloquence as Chief Rabbi of Mecklenburg-Schwerin. The noted Ignatz Einhorn served as Rabbi there some years before. David Einhorn was formally inducted into his pulpit in January, 1852, and in his sermon he outlined the Reform program which was "by no means to break with the past, but to enlist the old in the service of the new and to preserve it in transfigured form." From the beginning he was bitterly opposed by the Orthodox Jews of Pesth, who were largely in the majority. They succeeded, through their representation to the Ministry of Public Worship that the Reform congregation was revolutionary in character, in having the Reform synagogue closed and the congregation dissolved.

To the Har Sinai Verein the news of the closing of the Reform synagogue in Pesth was not disheartening, as the members realized that the logical sphere for the development of the rejuvenated Judaism was in the New World. They rather found in it an opportunity of going forward with greater determination. When it was ascertained that the Hungarian Government would not lift the ban on the Pesth Reform synagogue the Har Sinai Verein invited Dr. Einhorn to come to Baltimore. Dr. Einhorn accepted the call and came to Baltimore in September, 1855.

With Dr. Einhorn's arrival in Baltimore there came a new epoch not alone in the Har Sinai Congregation but in American Judaism generally. His reputation for learning and eloquence had preceded him. Abroad he had been accounted a leader in the new movement; here his genius for showing the justification of a Judaism that would accord with the modern life and thought was revealed in its fullest vigor. From the day he stepped into the Har Sinai pulpit he was at the forefront of the Jewish Reform movement in America and, with him, he carried the Congregation. Mr. Rayner aptly observes: ". . . had the Har Sinai Congregation done nothing else in its 50 years of existence but induce an Einhorn to come to America as its guide and Rabbi, it would have done enough to take a front rank among all the Reform congregations in this country." It is to the lasting credit of the Congregation that it never failed in its appreciation of



REV. DR. DAVID BINHORN



REV. DR. WILLIAM W. T. M.  
 Proposed Rabbi of the Synagogue



the monumental work of this truly great man. In his valiant labors for the cause of Reform the members of the Congregation always gave Dr. Einhorn enthusiastic support. Again and again we read in the *Sinai* of resolutions by the Congregation unanimously commending the position taken by Dr. Einhorn on the leading Jewish questions of the day.

The character of Dr. Einhorn's preaching may be seen from the following excerpt from the inaugural sermon delivered by him September 29, 1855. Dr. Einhorn's addresses were all marked by profound erudition, original thought and brilliant literary form; but his inaugural sermon is particularly noteworthy in that it outlined his whole conception of Judaism in modern times together with a practical program of Reform development. It has been an inspiration to every Rabbi that succeeded Dr. Einhorn in the Har Sinai pulpit; and to the Congregation itself it has served, as few pulpit utterances since that time have done, as an exalting impulse to keep true and steadfast to the principles to which the Har Sinai Verein was dedicated. The following paragraphs from that memorable sermon show clearly enough that with Dr. Einhorn's advent in Baltimore a master mind had come to mold and fashion the Reform movement in America:

In the development of our community we fear no Pharaoh on this sacred soil of religious liberty, no brute force which is used so often in the interest of a court or state religion—where oaths and hearts are equally broken, where the prevailing religion and the masses clinging to it are alike denied the natural unfolding of their powers. Nor within our own fold is the indifference so great as to frustrate our efforts. The sacrifices you have already made to establish a nobler worship, your successful endeavors to lend, provisionally at least, a becoming garb to a religious service that has fallen into such decay, and, finally, the unanimity with which you extended the call to me to repair the breaches of our house—all this gives promise of gladsome and harmonious labor for the high aim we have in view. . . .

The Law of God, with relation to man, consists, like man himself, the child of God, of a perishable body and of an imperishable spirit. The body is to be only the servant of the spirit and must pass away as soon as the spirit ceases to dwell in it. . . . We have here the very essence of the covenant between God and man which is binding for all times, in all places and on all peoples. . . . All other divine ordinances are only *signs* of this covenant, a fence and hedge

around the eternal and universal Law; now recalling holy memories, now proclaiming solemn convocations, and now again urging a whole-some separation from heathen customs. By their very nature they cannot always and everywhere remain the same, as there is nothing in them of an abiding or universal character. Not that man will ever be able to do entirely without objective signs; but their mode and degree must conform to the different stages of civilization, to national, industrial and social conditions—in short, to all that is implied by the subjective and objective life of man. The religious idea can no more be held rigidly to the same form through the whole course of its development, from its first blossoming to its full ripeness, than the fruit in the bud, than the butterfly in its chrysalis. And the same alteration that was imperative in the developing process of the religious idea of the Jew in the course of its own growth is demanded also by the Jew's wanderings through the world, by the changes in the stream of life flowing around him. . . .

Our religious history, in fact, shows a transformation of the Biblical religious forms to such an extent that in the past two thousand years by far the largest number of them have completely passed out of Jewish life. True, our pious forefathers went to great pains to keep themselves still attached to these forms from which the spirit had fled; they mourned over the death of these usages as though Judaism itself had received a mortal wound; and they endeavored to console themselves with the vain hope that they were only *seemingly dead*. "No," they said, "the glorious house of David has not forever sunk into the dust, nor the wonderful Temple with its sacrifices and priests and Levites; neither has Israel been cast out of his Father's house. A time will come when the Lord will raise up again the fallen tent of David, gather the scattered tribes of Jacob in their ancient habitation, and restore the sanctuary of Zion in full glory." But the lament and the hope alike rest on untenable ground, springing from the attempt to *equalize* or, more correctly, *confound* the religious body with the religious spirit. It led them to regard both as equally immutable. Instead of seeking to refine and exalt the body through the spirit, they tried to coarsen the spirit into mere body, applying their standard of ceremonialism even to the sphere of morality. The voices of the prophets had long been hushed who, with indefatigable zeal, proclaimed the spirit of the Law of God as the banner of Israel, around which all peoples would one day rally, by which the pomp of ceremony—sacrifices, fasts, all—would once and for all be rendered useless and un-availing. At the time of the destruction of the second Temple they seemed to call out: "Be comforted! The cerement is now dead, but out of the grave has arisen the unfettered spirit ready to soar over the whole earth in its flight. From the ashes of the Temple of an isolated Israel will gradually arise that mighty edifice for all humanity of which the Lord has said, 'Mine house shall be called a house of



LEXINGTON STREET TEMPLE





prayer for all nations.' Out of the ruins of Judah there shall come forth a Messianic world. Often will you cement the stones in this temple with your heart's blood; but that glorious goal is worthy of those sacrifices, and such sacrifices are more precious than a thousand rams and goats." . . .

Judaism has arrived at the critical stage when it must part company with dead and obsolete ceremonies, if it means to keep the Jews within the fold or prevent their moral decay. In consequence of the irresistible stress of everyday life there is a growing antagonism between the activities of the world and our religious convictions—a condition that is gradually robbing conscience of its disciplinary character. No greater evil than the continuance of such a state of affairs could befall Israel. On the one hand, we are wont daily to violate the weightiest ceremonial laws, though as Israelites we acknowledge them as binding; on the other, we give expression in our prayers to pious hopes and aims to which there is not the faintest response in our hearts; which are, moreover, in flat contradiction with the real spirit of the Sinaic Law. It is inevitable that, little by little, our religious sensibilities must either become completely dulled or find expression in other beliefs. In the face of this antagonism, experience has shown that all persuasion and pleading in favor of tradition—to galvanize dead forms into life—is ineffective. Even the praiseworthy attempts to bring back something of the old charm by harmonizing our public service, externally, with modern life are futile and will remain so, because at bottom they only serve to hide the decay within. We have here a flaw which goes sheer down to the very heart of the Jewish faith, which no specious palliation can remedy. The remedy must be thoroughgoing. The evil which is gradually draining our strength and sapping our life must be plucked up by the roots. This we can accomplish only by recognizing whatever is decayed and untenable in our religious life and then, in the name of our faith, by solemnly freeing ourselves from its authority. Thus alone *may we effect for ourselves and for our children the liberation of Judaism if we are to prevent a defection from Judaism.* . . .

In these endeavors, however, we should never depart from the impregnable basis of the divinely revealed Word. Of this our name, Har Sinai, admonishes us. It suggests the significant injunction: "Look unto the rock whence ye are hewn—there where the Lord had chosen your forefathers and their descendants as His priests and bound them for all time to His Law." The crumbled ruins of the ramparts that were built about the Law as a defence we may, nay, we should, allow to fall away. We should at once set to work to remove the debris—not, however, to destroy, but to build up; not in a spirit of vanity or self-exultation, nor without that piety which rightfully belongs to holy *relics*, but with deep reverence for our sanctuary and an ardent desire to shield it from threatening perils. Our repudiation

of obsolete religious ideas and usages should bring us with increased and undivided attachment to that real inwardness of our faith which is affected by neither time nor space, which will still endure "when the earth shall wax old like a garment and the heavens pass away like smoke." No, we have no faith to offer that is of our own making, no Judaism tricked out in the approved fashion, no mere polishing of old Jewish customs, no aberrations into a formless void. On the contrary, we want a clean-cut, sharply defined Judaism which, rooted in majestic Sinai, shall yet crown its four thousand years of history by blossoming anew and bringing forth glorious fruit.\*

Dr. Einhorn's eloquence is distinctly remembered by Mr. Hutzler. He recalls an incident in which the gifted Rabbi of Har Sinai displayed it in one of its most appealing forms, in connection with the annual dinner of the Hebrew Assistant Society, now known as the Hebrew Benevolent Society. Dr. Einhorn had but recently come to Baltimore, and his Reform preaching was not calculated to make friends for him among the conservative and Orthodox. He was not invited to "bentsch"—recite the grace before the meal—but to deliver the address. To this there developed much opposition. But the friends of Einhorn prevailed and he was permitted to speak. Mr. Hutzler recalls that though there was marked hostility against Einhorn before he began, there was a unanimous outburst of approval and almost deafening applause when he had finished. Dr. Einhorn's eloquence had carried even his opponents by storm. Mr. Hutzler remembers particularly one point that struck home. Dr. Einhorn was speaking of the luxuries of the rich and, by contrast, of the privations of the poor. "The poor, too, have works of art in their homes," he said, "the finest works of art ever seen by the eye of man. It is the marvelous pictures which the finger of a pitiless winter draws on the frosted pane of the poor man's hovel when he and his wife and children, half famished and hopeless, sit shivering with the cold." That appeal for the poor, Mr. Hutzler says, ever remained in his memory. It was the finest address the Jewish community had ever heard.

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\* From the translation of Dr. Einhorn's sermon by Rabbi C. A. Rubenstein, published in commemoration of the Einhorn Centenary Celebration in Har Sinai Temple, November 5, 6 and 7, 1909.



THE EINHORN TABLET



Within a few weeks after Dr. Einhorn's arrival in Baltimore an opportunity came to him to show his uncompromising position on the Reform platform. A conference had been called at Cleveland, Ohio, on October 17, 1856, at the instance of six rabbis from various parts of the country, as a "Provisory Sanhedrin of American Rabbis," to consider, among other things, a plan to establish "a regular and permanent Synod or Sanhedrin of American Rabbis." Rev. Dr. Isaac M. Wise, who had already come to Cincinnati, Ohio, and who was destined later to become the organizing force of the Jewish Reform movement in America, was one of the signers of the call to this conference. The meeting was duly held, and these resolutions were unanimously passed:

The Bible, as delivered to us by our fathers, and as now in our possession, is of immediate divine origin and the standard of our religion.

The Talmud contains the traditional legal and logical exposition of the Biblical laws which must be expounded and practiced according to the comments of the Talmud.

The resolutions of the Synod in accordance with the above principles are legally valid.

Against this Dr. Einhorn vehemently protested on two grounds: First, that Talmudic enactments cannot be made binding on the consciences of Jews who live in the modern day; and second, that the establishment of a Synod would be to erect a hierarchy, which is repugnant to the fundamental principles of Jewish life and thought. This protest was signed not only by Dr. Einhorn but also by every member of the Har Sinai Verein, of which Abraham Nachman was then president. It led to a series of controversies between Dr. Wise and Dr. Einhorn which kept these two leading figures in American Israel ever apart. It is worth noting that the protest had all possible effect. The Synod was short-lived, and Dr. Wise himself later rejected the authority of the Talmud in regulating the life and thought of the Jew in the modern day.

Another attempt to establish a Synod was made three years later, when a call was sent out to American Jews by a

group of leading men in New York and other cities to elect a "Board of Delegates of American Israelites" that would have supreme authority over all Jewish affairs in the country. This time again Dr. Einhorn and the Har Sinai Verein protested, and the protest likewise had the desired effect. It was signed, as before, by all the members of the Congregation, of which S. G. Putzel was president at the time.

In the meantime Dr. Einhorn was engaged on two great works which have left a profound and lasting impress on the development of Jewish thought in America. In February, 1856, he began publishing his monthly journal *Sinai*, as an organ of Jewish Reform, and in May of the same year he had ready for the printer the Passover service of the new prayer book he was arranging for Reform Jewish congregations. The prayer book was completed by the end of that year, bearing the name "Olath Tamid." As Dr. Einhorn's journal was called *Sinai* in compliment to the Congregation, so the prayer book signally honored Har Sinai by being prepared especially with the needs of the Congregation in view.

Naturally, Har Sinai was ardently devoted to its distinguished spiritual leader. Seldom has a Rabbi enjoyed such responsiveness as was given unquestioningly to Dr. Einhorn by the members of the Congregation. He molded his Congregation by his genius, and held it close to him by his native spiritual force, his absolute sincerity, his resolute courage and force of conviction. What strengthened the attachment was his social graces. Mr. Hutzler remembers distinctly the evenings he spent in the Einhorn home. Members of the Congregation formed a habit of calling on their beloved Rabbi on Friday evenings. Dr. Einhorn, eloquent as he was in the pulpit, was most engaging at home. Mr. Hutzler recalls vividly the charming home life of Dr. and Mrs. Einhorn and their children on those occasions. In fact, the Rabbi was the life of every social gathering he graced with his presence. His conversation, marked by frequent flashes of wit, was brilliant.

In this connection the personal recollections of the late Solomon Lauer, written by him at the request of Rabbi Rubenstein on the occasion of the Einhorn centenary and



**REV. DR. EMIL G. HIRSCH**



**REV. DR. SAMUEL SALE**



**REV. DR. DAVID PHILIPSON**



**RABBI TOBIAS SCHANFARBER**

Former Rabbis





published at the time, are of particular interest, as they give a life-like picture of this phase of Dr. Einhorn's character. Mr. Lauer, who in his maturer years developed into a deep scholar, was as a boy a favorite pupil of Dr. Einhorn in the Sabbath School. His account is as follows:

In person Einhorn was somewhat above the medium height, though, by reason of his slender, not to say lank, figure, he looked rather tall. He could hardly have been called handsome in any proper acceptation of the word. But of that beauty which is termed spiritual he had much. His eyes were indescribably fine, shining at times with a light not of this earth, tender with sympathy, melting in sorrow, twinkling with wit, burning with indignation, withering in scorn, flashing with anger, radiant in devotion. He had a noble brow, and his thin lips denoted the utter absence of sensuality, as his nose and chin did force of character. When in the pulpit, the expression of his face was almost sublime, and when he prepared to speak an expectant hush, such as I have never since seen equaled, fell upon the congregation. Inspired as he was himself, he could not but inspire his hearers, and he was ever listened to as one who had a message to impart. The very soul of sincerity and conviction breathed in his words, and hence, though many could not appreciate the artistic construction of his sermons, grasp his flawless, inexorable logic, or follow his poetical flights, each auditor nevertheless perceived the truth in his own way and was truly edified. Hence, too, it was quite possible for an intelligent boy to apprehend what he could not as yet comprehend, and to feel what his reason later confirmed. Yet Einhorn did not often or long speak above the intellectual level of his congregation. Some degree of education, it is true, he presupposed, some ability to distinguish between the true and the false, but what he always assumed—and the absence of which he considered the supreme misfortune—was absolute faith in a personal God and in a personal immortality.

His manner had about it nothing of what is nowadays called striking, nothing peculiar or grotesque. But one glance at him sufficed to reveal that here stood a very exceptional man, whose solemn gravity and intense fervor indicated a life steadfastly given to the spreading of his inmost convictions. His delivery was simple, his gestures natural and easy, his voice, while not loud, was vibrant with persuasive force; his enunciation was distinct and, with his artless but effective elocution, he could be easily heard in all parts of what, at that time, was regarded as a hall of fair size. There is extant a well-executed lithograph of Einhorn, in his cap and gown, made in 1857 from an admirable likeness by Fabronius, which, while idealizing his features, reproduces with great fidelity his power, zeal and glowing enthusiasm.

Einhorn the teacher exhibited all the best qualities of the man and preacher. In thorough sympathy with the feelings of the child, able to adapt his teaching to the child intellect without divesting it of its force or significance, commanding attention by the earnestness of purpose expressed in every tone and look, he addressed himself to the heart quite as much as to the head, and it is not too much to say that he always interested and instructed his scholars so far as they could understand his words. Religious instruction in those days was given altogether in the German language, in which the Doctor naturally expected his classes to be sufficiently versed, though this was often not the case. So far as I can recollect, he was uniformly kind and considerate; but the slightest attempt at disorder or disobedience was instantly checked by a frown or a word of reproof, and his pupils revered him too highly to incur his censure. Of grave, nay, severe countenance, his features would not seldom relax into a smile, and I have known him to laugh heartily at an odd, irrelevant answer to some question put by him. He was capable, without doubt, of getting into a towering passion, but had so disciplined his temper that only a single time did I see him very angry, and then he was entirely justified. It was on a bitter cold Sunday morning, when we shivering girls and boys sat waiting for the Doctor, the fire, through neglect on the sexton's part, having got irremediably low or gone out. Einhorn entered, opened the stove door, shut it with a bang, wrathfully commented on the outrage of our having been kept there freezing, and hastily dismissed us. But he could forgive every fault except falsehood and hypocrisy; these he loathed. . . .

When invited to his table, which happened a number of times, he was the courteous and genial host, unbending from the many cares and troubles of his laborious and responsible calling, and seasoning the meal with his pleasant conversation and wit, which were never beyond our mental capacity. Among the most delightful recollections I have of him is his officiating at the marriage of a sister of mine, on which occasion I had the honor to call for him. He performed the ceremony with the same deep sense of its high meaning which characterized all his actions; but no one beamed more kindly upon the married pair than he did, or encouraged them more to look forward hopefully to a bright future. And then he gave an hour or longer of his precious society to the assembled guests.

Perhaps the most impressive of all his functions, unless those on the Day of Atonement be excepted, was a confirmation. It is quite safe to say that those who took part in this ceremony, or who witnessed it, have never lost the remembrance of it. A solemnity, a feeling of awe, pervaded the synagogue; it was as though the portals of a higher world had for a brief space been thrown open, and it had been vouchsafed to Einhorn, the high priest, to permit these young and trusting souls a glimpse of it. Two members of my family were thus privileged, and the scene remains ineradicably graven upon my memory.



**LEWIS SINSHEIMER**



**MEYER HOLLANDER**  
Ex-Presidents of Har Sinai



**WILLIAM L. WOLFE**



In concluding, I cannot refrain from saying, though aware that to others has been assigned the work of a due appreciation of Einhorn and his influence, that the impressions of my boyhood respecting him have been more than confirmed in mature manhood. His Dantean earnestness and sincerity, his broad sympathy, his love of all mankind, with that tolerance which ever accompanies it, his keen and unerring perception of the human in man, and his ceaseless striving to make all his fellow-men more perfect, stamp Einhorn not only as a truly great Jew, but as a truly great man.

What Mr. Lauer alluded to, Dr. Einhorn's flight from Baltimore, forms the closing chapter of the Einhorn epoch in Baltimore. As is well known, the rabbis of the country were divided on the question of slavery, generally following the geographical lines between the North and the South. The war precipitated by the burning issue was about to be fought. Dr. Einhorn, uncompromising and fearless in his attitude against slavery, was eloquently championing the cause of the North. Mr. Hutzler remembers well the excitement created by these anti-slavery utterances. By April, 1861, when the Civil War began, Einhorn's position in Baltimore, which was at first decidedly pro-slavery, became precarious. It was only a question of time when he would have to leave the city together with his family. On the 22nd of that month Samuel G. Winternitz and his brother Hiram Winternitz took Dr. Einhorn, his wife and children, in two carriages, to York, Pa. At the same time Mr. Hutzler's family likewise left the city, together with the father and mother of the late Mr. Elkan Bamberger. The railroads having been commandeered by the Government, Mr. Hutzler was unable to procure transportation for his family by train. He, too, had to hire conveyances. Arrived at Newmarket, Pa., Mr. Hutzler remembers being told that the Einhorn family were on the second floor of the inn where he and his family had stopped. Mr. Hutzler remembers the difficulty in persuading the innkeeper to accommodate them overnight. He was allowed only a little space on the floor of the public room. As there were no bed coverings or blankets, he stretched out on the bare floor and pulled his overcoat over him. In the small hours of the morning he awoke to find that his overcoat had been stolen. The rest of

the party, owing to the presence of the Einhorn family and other refugees, had to huddle together in two narrow little rooms. The next day the Einhorns proceeded toward York, while Mr. Hutzler took his family to Philadelphia.

Dr. Einhorn became Rabbi of the Keneseth Israel Congregation, Philadelphia, and later of Temple Beth-El, New York. He died in 1879, a committee from Har Sinai Congregation attending his funeral.

It is fitting that the greatest emphasis should be laid in this history on the ministry of Dr. Einhorn. This truly inspired man is the central figure of Har Sinai's existence. While he continued his labors in the field of Jewish Reform in Philadelphia and New York, his most notable achievements were performed as Rabbi of Har Sinai. The Congregation, always devoted to him, now deeply cherishes his memory, and will ever cherish it, as a priceless heritage. The most telling tribute of Har Sinai to the memory of their great leader is that in the nearly 60 years which have elapsed since his departure from Baltimore the Congregation has remained unswervingly true to his teachings.

#### THE LATER DEVELOPMENT OF HAR SINAI

No successor to Dr. Einhorn was elected by the Congregation until December, 1862, when Dr. Solomon Deutsch, of the Keneseth Israel Congregation of Philadelphia, was called. Dr. Deutsch served as Rabbi until 1874. During his incumbency two notable congregational events took place—the obtaining of a new charter and the purchase and dedication of a new synagogue. The new charter was granted by the Maryland Legislature on November 3, 1873. It changed the name from Har Sinai Verein to Har Sinai Congregation. It is as follows:

#### CHARTER OF THE HAR SINAI CONGREGATION OF THE CITY OF BALTIMORE

##### ARTICLES OF INCORPORATION—1873.

KNOW ALL MEN BY THESE PRESENTS, That certain of the male members now belonging to the congregation incorporated by the Legislature of Maryland, at the December Session, 1843, as the Har



**BOLTON STREET TEMPLE**





Sinai Verein Society, being above the age of twenty-one years, residing in the City of Baltimore and worshipping at the Temple of the said congregation on High Street, being desirous of organizing *themselves into a new, separate and distinct corporation*, and of electing certain persons from among them to be constituted a body politic under and in pursuance of the Act of 1868, Chapter 471, of the Laws of Maryland, did assemble together on the third day of November, 1873, at the said Temple, and did duly elect according to law, the following named sober and discreet persons, to wit:

SELIG G. PUTZEL,  
SAMUEL FRANKENSTEIN,  
ELKAN BAMBERGER,  
SAMUEL DELLEVIE,  
LEWIS KRAUS,  
MOSES GUTMAN,  
SIMON LEHMAYER,  
REUBEN OPPENHEIMER and  
CHARLES WINTERNITZ,

to act as Trustees of the said congregation, to be a body politic or corporate by the name of the

HAR SINAI CONGREGATION OF THE CITY OF BALTIMORE, and by the same name to have perpetual succession and to be able and capable in law to sue and be sued, implead and be impleaded in any court of Law or Equity in this State and elsewhere; and to make and have a common seal and the same to break, alter or renew at pleasure; and the said members did then and there agree upon the objects and purposes of the said corporation and upon the plan of perpetuating the succession of the said Trustees and of ascertaining their qualifications, and established the Articles or plan hereinafter mentioned, to wit:

FIRST.—The object of this corporation is to perpetuate the cause of true Judaism in all its essential purity by impressive and solemn prayers in a comprehensive language by the disuse of all superannuated forms, and by observing all such which, whether ancient or modern, tend to promote the true principles of Judaism.

SECOND.—The manner of electing and perpetuating the succession of the Trustees is to be as follows: The persons hereinbefore named shall constitute the Board of Trustees to act, serve and hold as such until the first Sunday of the Hebrew month of Nisan, at which time there shall be held an election for twelve Trustees, four of whom are to serve for one year, four for two years and four for three years, and thereafter upon the first Sunday of the same month in every year there are to be elected four Trustees who are to serve for the term of three years.

THIRD.—The said Trustees shall be elected at a general meeting of the members of the said body which is to be held annually at the time

aforesaid; every person being a member of the said corporation above the age of twenty-one years shall be entitled to vote and every sober and discreet person being a member of the same and above the age of twenty-one years shall be eligible to the office of Trustee.

FOURTH.—That whenever a vacancy or vacancies shall happen by death, resignation, removal, ceasing to be a member of said congregation or otherwise, then and in such case the President of said Board of Trustees shall call a meeting of the remaining Trustees as soon as conveniently may be, and when so met, if there then be a majority of the remaining Trustees present, they shall proceed to elect by a majority of their votes the person or persons to fill such vacancy or vacancies; and in case of an equal number of votes for and against the said person or persons, then the President shall have a casting vote, and in the event of the neglect or refusal of a majority of the Trustees to attend such meeting or in the event of an election failing to take place by reason of no one receiving a majority of votes, then the President shall have the right to appoint one or more Trustees to fill such vacancy or vacancies as aforesaid.

FIFTH.—That all the lands and tenements with their appurtenances and all other property now or hereafter to be acquired by the said corporation shall be vested in said Trustees and their successors forever; and the said corporation with the consent and approbation of two-thirds of the male members above the age of twenty-one years which shall attend a meeting after being duly announced the preceding Sabbath in the Temple for that purpose shall be and they are hereby declared capable of bargaining and selling, leasing, mortgaging, conveying or make any disposition of the whole or any part of the said property or any other property which may hereafter be acquired by the said corporation in a full and effectual manner as any person or body corporate may or can do.

SIXTH.—That all acts and deeds of the said corporation shall be signed by the President in behalf of the corporation and sealed in their corporate seal, and all deeds for the conveyance of any land and tenements of the corporation which by the law of the land ought to be acknowledged and recorded shall be signed and sealed as aforesaid, and shall also be acknowledged in due form by the President as such in behalf of the corporation, or in any other matter in accordance with law; and all acts and deeds of said body corporate so authenticated shall be valid.

The other event, the acquisition of a new synagogue, took place a little earlier. On March 1, 1873, a church property was bought in Lexington Street near Pine for \$25,000. The amount of \$15,000 was paid in cash, and two notes of \$5,000 each were given for the remainder. Isidor Rayner, later United



**ABRAM G. HUTZLER**

Son of Moses and Caroline Hutzler. Mr. Hutzler has seen the congregation grow since Har Sinai's beginning.



States Senator, attended to the legal details of the transaction. Suitable alterations were made in the building, and it was dedicated as a synagogue on Friday evening, April 4, 1873. The *American and Commercial Daily Advertiser*, now the *Baltimore American*, had this account of the exercises in its issue the next day:

Long before half-past five o'clock, the hour announced for the beginning of the service, the vicinity of the church presented an animating scene, with the hundreds of persons clad in their holiday attire wending their way to that building. By the time the religious exercises commenced every inch of space in the synagogue was occupied. There were present, besides the members of the congregation, the officers of the other Hebrew congregations of this city, the rabbis of the different synagogues, and many Christians who were impelled to attend the dedicatory services by curiosity. The interior of the synagogue presented a brilliant appearance. . . . The services were of an imposing character. The melodious chanting of the reader and the superb singing of the choir rendered the ceremonies solemn and attractive. Professor Rosewald presided at the organ. The services began by the singing by the choir of the 26th verse of the 118th Psalm: "Blessed are those who enter in the name of the Lord." While this was being sung, a procession, consisting of the officers of the congregation, proceeded toward the chancel. At its head were carried two rolls, being the Pentateuch, which were covered with white satin and surmounted by beautiful bouquets. One of them was borne by the President of the congregation, Mr. Putzel, and the other by Mr. Frankenstein, the Vice-President. While the procession neared the pulpit the choir sung in Hebrew the hymn, "How lovely are thy tents, oh Jacob; thy tabernacles, oh Israel!" The Rabbi, Rev. Dr. Deutsch, then pronounced a benediction, after which the rolls were deposited in the Ark, where they will remain, and are only taken out on Saturdays, when a portion of the Pentateuch is read. The choir thereafter rendered the 150th Psalm, beginning with "Hallelujah, praise the Lord in His sanctuary." The prayer of King Solomon, which he delivered at the dedication of the Temple in Jerusalem, was then read, and was followed by the rendition of the first and second verses of the 19th Psalm, the music being selected from Haydn's "Creation."

The feature of the evening's services, the sermon, was then delivered by Dr. Deutsch, in the German tongue, the Rabbi of the congregation. The reverend gentleman took his text from the 17th verse of the 28th chapter of Genesis: "How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." The uses of the house of God as the only place for the awakening of those feelings which contribute to man's spiritual welfare were first adverted to. . . .

The old synagogue in High Street was sold on April 16 for \$3,600. The Congregation could find no purchaser for the organ until January of the next year, when it was sold for \$60.

Mrs. Aaron Maass remembers well many incidents in the congregational life during the latter years of Dr. Deutsch's ministration. Dr. Deutsch wore the cap and gown during the service, though he had discarded the talith. Dr. Einhorn had always worn the cap and talith in the synagogue. The Einhorn prayer book, of course, was in use, and prayers were read, as in Einhorn's time, only in German or Hebrew. The preaching was in German. Music was rendered by a choir under the direction of Joseph Letzer, who served also as organist. On holidays Mr. Rayner officiated as cantor.

On a certain Sabbath, Mrs. Maass recalls, members of the Temple, upon entering the vestibule, noticed a conspicuous sign reading: "The men are ordered to remove their hats upon entering the Temple. By order of the President."

Dr. Deutsch was greatly incensed, as were many members of the Congregation. He appeared in the pulpit in cap and gown as usual and, in the course of his sermon, expressed his opinion vigorously against the innovation. After much controversy in successive meetings a committee was appointed to wait upon Dr. Deutsch to induce him to change his views. In this the committee succeeded. It was finally settled that men shall worship without hats in Har Sinai Temple. Mr. Hutzler distinctly remembers, as was noted before, that men wore their hats and women sat apart. According to Mrs. Maass, the men sat on benches at either side of a center section which was reserved for the women, as there were no family pews. "Har Sinai Congregation," Mrs. Maass says, "was at that time a peculiar combination of Orthodox forms and Reform ideas."

Sabbath School was held on Saturday afternoons and Sunday mornings, with an extra mid-weekly session for the Confirmation Class. Only children of members were allowed to attend, and all instruction, as in Einhorn's time, was given by the Rabbi in German.

In 1868 the choir was reorganized, with Prof. J. H. Rose-



**RABBI C. A. RUBENSTEIN**





wald as organist and director. It was then that Stephan S. Steinmuller first became connected with the Temple choir—a connection that lasted nearly half a century. Mr. Steinmuller, who succeeded Mr. Rosewald as director, died April 10, 1916.

Mrs. Maass also recalls the severe criticisms leveled against the Congregation when the Lexington Street Temple was dedicated—first, because the building had been used as a church; and second, because family pews were instituted and men and women sat together.

In October, 1873, Dr. Deutsch resigned, and on April 24, 1874, he left Baltimore to take charge of a congregation in Hartford, Conn. At a largely attended meeting held on July 19, 1874, Rev. Jacob Mayer, who had been a Reader of a congregation in Cincinnati and later Rabbi in Cleveland, was elected. Every member present voted in favor of Rev. Mayer, with the exception of Abraham Nachman, who desired his adverse vote to go on record. His ministration was not a happy one, though he was noted for his eloquence. It led to dissension in the Congregation, a considerable proportion of the members starting services of their own in the Masonic Temple. Mr. Hutzler is of the opinion that the breach began already after Dr. Einhorn's departure from Baltimore. On August 31, 1876, Rev. Mayer sent in his resignation, which was immediately accepted.

Then Rev. Dr. Emil G. Hirsch, who had just returned from his studies in Germany, was called, preaching for the first time on Saturday, January 13, 1877. With his coming many of the seceding factions returned, though Har Sinai was far yet from a united Congregation.

Dr. Hirsch occupied the pulpit both on Saturdays and Sundays, and spoke alternately in English and in German. Part of his work also was to instruct the Sabbath School children in Hebrew, German and English. Six months before Dr. Hirsch's call the Trustees of the Congregation had decided to keep all records in English instead of in German. On April 26, 1877, Dr. Hirsch wrote a letter to the Board proposing to read the prayers in English and to render an English version of the hymns in the Hamburg hymn book

the Congregation used for the benefit of the choir. In February, 1878, he sent in his resignation to accept a position in Louisville, Ky.

The financial situation of the Congregation during the next few months was very critical, as a number of members who had resigned in consequence of the dissension over Rev. Mayer not only refused to join again but asked a return of the amounts they had paid for their pews to which they were legally entitled. The same meeting of the Board at which Dr. Hirsch's resignation was received Secretary L. Kraus reported that the Congregation owed resigned members \$4,691.00 and other debts amounting to \$3,666.50, a total of \$8,357.50, which in those days was thought an unusually heavy burden. In fact, once or twice the question of dissolving the Congregation was seriously considered. But Har Sinai somehow managed to weather the storm. Rev. Dr. Samuel Sale was invited to officiate during the Holydays, and on October 13th was elected Rabbi to succeed Dr. Hirsch, beginning with December 1, 1878. There was soon noticeable a change for the better. The question of dissolving the Congregation never again came up for serious consideration. Dr. Sale labored diligently to harmonize the discordant elements, and, gradually, most of the members who had resigned returned.

The Congregation decided that a sermon in English shall be delivered on the first Sabbath in each month, beginning with June 1, 1879. It also adopted on October 5, 1879, Dr. Sale's recommendation to hold services Friday evening instead of on Sunday morning. As evidence that the Congregation was gaining in strength there is a minute of the meeting of the Board on June 29, 1880, when 42 auxiliary members were elected. The dues at that time were \$25 a year for married members and \$15 for single members.

While Dr. Sale had proposed the Friday evening services, we find that the Board at a meeting on April 16, 1883, acceded to Dr. Sale's request to permit him to deliver lectures on Sundays. Sunday services with lectures by Dr. Sale were held on the remaining Sundays of that month and through the month of May.



**DAVID KEMPER, President**



Dr. Sale sent a letter of resignation to the Board August 14th, to take effect September 1st following, and on November 22nd Rev. Dr. David Philipson, of the first class graduating from the Hebrew Union College, of Cincinnati, Ohio, was elected as his successor. During his ministration the condition of the Congregation became much improved. Harmony was fast being restored and the future looked far brighter. In the course of his work Dr. Philipson, one season, had a series of Sunday evening lecture services at which he delivered a notable series of lectures on "The Jew in English Fiction." Soon after they were published in book form, passing through several editions. While Dr. Philipson was in charge amendments to the charter of the Congregation of 1873 were made February 25, 1885, the Board of Trustees consisting then of William S. Rayner, Moses Brownold, Selig G. Putzel, Simon Frankenstein, Aaron Maass, David Kemper, William L. Wolfe and Henry M. Adler.

#### THE NEW ERA IN HAR SINAI

It may be noted here that the only changes in the charter of the Congregation since then were made January 17, 1916, in the form of certain amendments by the Board of Trustees, then consisting of David Kemper, Lewis S. Greensfelder, Jacob Engel, Abram Fader, Nathan Ulman, Albert W. Rayner, Gilbert Freundlich, Henry Oppenheimer and Samuel Dealham, Jr.

Dr. Philipson resigned to become Rabbi of Congregation Bene Israel, Cincinnati, Ohio, in November, 1888, and Rabbi Tobias Schanfarber, Rabbi of Fort Wayne, Ind., likewise a graduate of the Hebrew Union College, was chosen in his place. He assumed office December 1, 1888, serving the Congregation faithfully until 1898. Rabbi Schanfarber's ministration may be said to begin the expansion period of the Congregation. The position of Har Sinai in the community having been long established, and the opposition of the Orthodox and conservative elements abating with the general progress of Reform throughout the country, the task was to develop and co-ordinate the various congregational forces so that the organization might not only exist by virtue

of the monumental labors of Einhorn and his successors but flourish through its own native strength. The generation of Har Sinai members in its earliest days and of the Einhorn period was fast passing away, and Reform Judaism had had a triumphant progress throughout the country under the organizing genius of Dr. Isaac M. Wise. It was evident that a new era had set in for Har Sinai. The time had arrived for the Congregation to take up its task anew amid different conditions. That there had been a rebound from the tenseness and excitement of the Einhorn days was evident from the weak internal condition of the Congregation under which his successors had labored. Now the problem was to build up and strengthen a religious organization that had lost much of its distinctiveness, since the Baltimore Hebrew Congregation, together with the Oheb Shalom Congregation, which had been organized in 1853, was in many respects as Reform as Har Sinai itself.

To this task Rabbi Schanfarber addressed himself with unflagging vigor and unfailing enthusiasm. He devoted himself whole-heartedly to this work, achieving marked success. The fruits of his labors were not all in evidence until later. After he left his successor, as well as the Congregation, realized in full what Rabbi Schanfarber achieved. Rabbi Schanfarber had succeeded in taking Har Sinai from a state of isolation in the community and placing it upon a broader foundation. True, the time was not ripe for such an undertaking until his day; but the Congregation will always bear in grateful remembrance Rabbi Schanfarber's clear vision and untiring energy in rising to his great opportunity.

It was not long after Rabbi Schanfarber had come that the Congregation felt the need of a new and larger synagogue. The neighborhood of the Lexington Street Temple had deteriorated, and the members of Har Sinai were moving farther up town. Just as the previous generation had moved out of Harrison, High, Exeter, South Broadway and other streets where the most prominent Jewish families had lived, so now they were moving away from Lexington, Fayette, Saratoga, Pearl and Franklin Streets, where around the seventies and eighties the Jewish social life centered,



BOARD OF TRUSTEES





toward Madison Avenue and parallel streets, especially what is now Eutaw Place, which was being converted from farmland into building lots.

From the first Rabbi Schanfarber advocated the erection of a new and modern synagogue, especially as the Baltimore Hebrew and Oheb Shalom Congregations had already taken definite steps to erect their handsome structures, the one at the corner of Lanvale Street and Eutaw Place, and the other at the corner of Robert Street and Madison Avenue. By 1892 it was generally agreed that a new synagogue would be erected. In July, 1893, a Building Committee was appointed, consisting of Mr. Meyer Hollander, chairman, and Messrs, David Hutzler, Henry Westheimer, Moritz Heller and Edward Hollander. Mr. William L. Wolfe was then president of the Congregation. After much discussion the present site of the Temple, on which Rabbi Schanfarber was successful in securing an option, was selected. In November the committee had chosen John Sperry as architect, and on December 22, 1893, the contract for the building was awarded to John Stack & Sons for \$54,357.00. The entire cost of the building, site and furnishings, exclusive of the organ and carpets, was \$96,531.35. The carpets were donated by the Ladies' Auxiliary Society of the Congregation, which had then been formed. The new Temple was dedicated September 28, 1894, with the following programme:

1843

1894

# DEDICATORY EXERCISES OF THE HAR SINAI TEMPLE, BALTIMORE

September twenty-eighth, 1894

## PROGRAMME OF THE DEDICATION SERVICES

1. UNFOLD YE PORTALS EVERLASTING, - - - - - *Gounod*  
CHOIR
2. PROCESSIONAL, Coronation March, - - - - - *Meyerbeer*
3. EXALTATION OF TORAH
4. RESPONSE, - - - - - *S'bma Israel*  
CHOIR

5. LIGHTING OF PERPETUAL LAMP,  
W. S. RAYNER
6. PRESENTING OF THE KEY TO THE CHAIRMAN OF THE BUILDING  
COMMITTEE,  
IRMA BINSWANGER
7. RESPONSE BY THE CHAIRMAN OF THE BUILDING COMMITTEE,  
MEYER HOLLANDER
8. ACCEPTANCE BY THE PRESIDENT OF THE CONGREGATION,  
WILLIAM L. WOLFE
9. MAH TOVU, - - - - - *Naumburg*  
CHOIR
10. DEDICATORY PRAYER,  
RABBI CLIFTON H. LEVY  
Oheb Israel Congregation
11. ACHIEVED IS THE GLORIOUS WORK, - - - - - *Creation*  
CHOIR
12. CONGRATULATORY ADDRESS,  
RABBI ADOLF GUTTMACHER  
Baltimore Hebrew Congregation
13. HEAR YE ISRAEL, Soprano Solo, - - - - - *Elijah*
14. SERMON,  
RABBI WILLIAM ROSENAU  
Oheb Shalom Congregation
15. COME EVERY ONE THAT THIRSTETH, - - - - - *Elijah*  
QUARTETTE
16. DEDICATORY SERVICE,  
RABBI T. SCHANFARBER  
Har Sinai Temple
17. LIFT UP YOUR HEADS, - - - - - *Messiah*  
CHOIR
18. EVENING SERVICE,  
RABBI OF CONGREGATION
18. HALLELUJAH, - - - - - *Handel*  
CHOIR
20. BENEDICTION,  
RABBI CLIFTON H. LEVY

Another noteworthy event in Rabbi Schanfarber's time was the fiftieth anniversary celebration of the Congregation that took place November 18, 19 and 20, 1892. It was on this occasion that Rabbi Schanfarber's project of a new Temple, in which he was ably seconded by the president, Mr. William L. Wolfe, took tangible form. At the banquet on Saturday evening, November 19th, of which the late Mr. David Hutzler was toastmaster, the project was launched most auspiciously by a subscription amounting to \$37,000. A marked feature on this occasion also was the anniversary address delivered by William S. Rayner, to which reference has frequently been made.

Rabbi Schanfarber resigned in the spring of 1898. Rabbi C. A. Rubenstein, who had been Rabbi in Little Rock, Ark., and had resigned to pursue post-graduate studies at Columbia College, New York, was elected as his successor, and was installed in October, 1898. He has been serving the Congregation since that time.

The 20 years that have since elapsed are marked by a slow but steady growth. Cherishing the traditions that made Har Sinai distinctive in the Baltimore Jewish community, the Congregation has continued in the course outlined by its early pioneers, so that it may be truly said that Har Sinai represents in the three-quarters of a century of its existence a logical and rational unfolding of the Jewish Reform movement. It adopted changes in accord with the times, but it has unalterably held to the principles of Reform Judaism. The matter of Sunday services furnishes a good illustration. Sunday services were held as early as 1854, but were soon discontinued. They were adopted again under the ministrations of Dr. Sale, and were again abandoned. Then there were lecture services conducted by Dr. Philipson, which were likewise discontinued. Finally Sunday morning services were instituted as a distinct feature of Har Sinai worship during the incumbency of Rabbi Schanfarber. This arrangement held for many years, until September, 1918, when the Congregation formally adopted the late Friday evening service in the place of the Sunday morning service. These frequent changes do not mean that the

Congregation has had a vacillating policy; they mean only that the Sunday service is not an essential factor in the development of the Congregation on the lines of liberal Judaism. In fact, the Sunday service was never officially adopted by the Congregation. It was held as a temporary expedient, and in only that relation was it supported and encouraged from time to time. As for the basic principles of Reform Judaism the Congregation has remained consistent throughout.

Nothing of signal importance has happened within the Congregation in recent years. There has been a continued effort to develop congregational activities, to foster an intensive congregational spirit and to build up, in a general sense, a strong religious organization. This has met with a large measure of success. Every department of the Congregation's work is conducted with energy and definiteness of direction. For the children of the Congregation a Religious School is maintained that is accounted one of the best in the country. One member of the teaching staff, Miss Jennie Reizenstein, has made a noteworthy contribution to Jewish pedagogics by her work on Jewish history, one of the best text-books ever written for Jewish Sabbath Schools. In order that the children who have been confirmed may continue their studies in Jewish history and Judaism a Post-confirmation Class is conducted. For the boys and girls of the Congregation generally the Har Sinai Guild is established, a sort of young people's assembly, with a definite educational end along Jewish lines. To promote sociability in the Congregation the Sinai Society was founded in 1914, which has rendered effective service also by beautifying the vestry rooms of the Temple and by providing a recreation room for the young people.

Recently a Boy Scout Troop was organized.

Chief among the auxiliary organizations of the Congregation is the Har Sinai Sisterhood, which has been of invaluable help to Har Sinai for a quarter of a century. In recent years it has been a particularly strong factor in the Congregation. As its work is too important for a brief general summary, the recording secretary, Mrs. A. W. Herman, was



TEACHING STAFF



requested to present an outline of its history and activities. Mrs. Herman's article is appended to this history.

In social service work Har Sinai Congregation was represented by a committee that was formed in 1915, under the auspices of the Hebrew Benevolent Society, to take care of cases in social reconstruction that were furnished by the Society. A group of men and women of the Congregation, with Mr. Irving H. Kohn as chairman, met regularly every week for nearly three years at 411 West Fayette Street. This committee is awaiting the return of normal conditions to resume its work.

A source of great pride to the Congregation is the fine spirit of patriotic devotion of its men and women in the course of the war. Har Sinai's record in the service of the country and in the cause of humanity from the day our Government declared war against the Central Powers has been a noble one. Har Sinai young men are serving their country in the Army, Navy and Aviation. There are at present 59 Har Sinai boys in uniform, a number of them having been in battles on the Western front. One of these brave lads, Calman J. Zamoiski, was cited for bravery, receiving a commission for gallantry on the battle field. Melvin Baumblatt died in the country's service at Norfolk, Va. Not only have Har Sinai members been among the largest subscribers to the successive War Loans in the city, but also among the most generous contributors to the various Red Cross and Jewish Relief Funds. In Red Cross work there is scarcely a woman in the Congregation who has not been actively connected with some circle, making bandages and other articles for field and hospital service. Scores of Har Sinai women have spent many months day after day furnishing much-needed articles for the soldiers. Many of the women have held responsible positions in the Red Cross organization, particularly during the campaigns for funds.

A number of Har Sinai members have taken a leading part in the general organization of the Liberty Loan and Red Cross campaigns in Baltimore and in the State of Maryland, while some were selected to perform work of great



importance in the Food and Fuel Administrations of the Government.

Har Sinai's response to the call of the country, noteworthy in every respect, should have an extensive chapter of its own in a history of the Congregation; but, necessarily, in this brief account there is space only for a general summary. Data bearing on this subject, however, are being collected and will be available, in a complete form, whenever the occasion calls for their specific use.

The general improvement in the Congregation is reflected in the condition of its property. The Temple, twice renovated within the past 10 years, is kept in a state of perfect repair. It is a source of satisfaction to the Congregation that the synagogue is regarded as one of the most beautiful in the country. The simple, majestic beauty of the interior is enhanced by the Memorial Tablets that were erected in 1915.

The condition of the Har Sinai Cemetery, in Brehm's Lane, is a source of sacred pride to the Congregation. It is beautifully kept as a holy memorial to the beloved dead should be. For this Har Sinai is largely indebted to the late Mr. Moritz Shakman, a former president of the Congregation, who, in co-operation with the late Mr. M. S. Pacholder and Mr. Simon Lowman, made the Cemetery an object of his loving care.

One notable event of importance took place in the Congregation in recent years when the centenary of David Einhorn was celebrated with special services at the Temple on November 5, 6 and 7, 1909. The celebration attracted more than local attention. In the Jewish press it received general commendation, and Har Sinai was praised for so signally honoring the memory of its great teacher. The success of the celebration was greatly due to the late Mr. Isaac L. Kemper, who was chairman of the Celebration Committee. As a memorial of the event a bronze tablet bearing a likeness of Einhorn was placed in the east wall of the Temple. It was executed by the noted sculptor, Mr. Ephraim Keyser, of Baltimore. Further, the Congregation published the inaugural sermon delivered by Einhorn, which Rabbi Rubenstein translated into English for the occasion.

## THE OUTLOOK

Har Sinai Congregation, having rounded out three-quarters of a century of a historic career in American Israel, faces the future with every assurance of rendering further effective service in the sacred cause of Israel's faith. It has made substantial contributions to the development of Judaism in the Baltimore community and in the country at large in the past, and it cherishes the sacred ambition to do so, in a larger measure if possible, in the future. There is every indication that the Congregation will continue to grow and prosper in a marked degree. The broad vision of its early pioneers has been translated into fact; their courage has been vindicated, and their sacrifices and struggles have borne noble fruit. Of that generation of members who laid the foundations of Har Sinai and who, especially, followed the inspired Einhorn, cheering him in his trials and rejoicing in his triumphs, the list is unfortunately incomplete. Only the names of these have been preserved:

A. B. Arnold	Moses Hutzler	Reuben Oppenheimer
Louis Ash	Abraham Kemper	Samuel Pike
Elkan Bamberger	Moses Kemper	Abraham Polack
William Baumgarten	Bernard Kohn	S. G. Putzel
M. Bettman	David Kohn	Simon Rosenthal
Joseph Blimline	Louis Kraus	William S. Rayner
Moses Brownold	Henry Lauer	E. Schoenberg
Samuel Dellevie	Ignatius Lauer	Joseph Simpson
Elkan Drey	Leon Lauer	Aaron B. Sulzbacher
Simon Eytinge	Lewis Lauer	Max Sutro
S. Fiteman	Joseph Lavie	A. T. Wachtman
Samuel Frankenstein	Simon Lehmayr	Charles Winternitz
Abraham Gold	Isaac Lowman	Morris Wiener
B. Greensfelder	Lawrence Lowman	Henry Wise
Moses Gutman	William Moser	Samuel Wolf
Charles Hollander	Abraham Nachman	W. Wolf

On the joyous occasion of the Seventy-fifth Anniversary of its incorporation Har Sinai pays a tribute of love and reverence to them as well as to all the other former members and seat-holders of whom Har Sinai has now a sacred memory.

The present and future generations of Har Sinai will remain loyal and devoted to the Congregation and take pride in its achievements as their fathers did before them. And not

only for the sake of the past will they give to it a full measure of loyalty and devotion. Har Sinai makes a direct appeal to every Jew in the community who believes that Judaism should be an exalting inspiration and not merely a badge of descent. It proceeds, as it started, with the single view of making Judaism a force for the living day, instead of maintaining it as a memorial of the past. The Congregation is committed to the principle that the Jewish faith is not an intangible creed or an obsolete tradition, but a vital, practical force, helpful to the Jew in the modern day and to the modern world at large. Because of this broad conception of Judaism, which is founded not alone on the logic of modern thought but also on the best traditions of the Jewish people, the Congregation is gaining ever new accessions to its ranks—men and women who become quickly imbued with the “Har Sinai spirit” and vie with direct descendants of the pioneers in their congregational attachment. These Har Sinai adopts as its very own—loving and beloved members of the enlarged Har Sinai family.



## TO HAR SINAI

Three-quarters of a century ago

The master pilots launched upon the sea  
A little craft; their steady glance and free  
Surveyed the waters they alone could know.

Full well they understood what lay before:

The rocks of prejudice, the shoals of hate  
That, often unsuspected, mark the fate  
Of goodly vessels ere they reach the shore.

Tho' waves of opposition dashed their might

Against the craft, it firmly held its course,  
And bravely battled with the lessening force  
That soon abandoned the unequal fight.

Unswervingly did Einhorn's guiding hand

Steer steadily past dangerous rock and shoal;  
His eye undimmed upon the longed-for goal:  
The light of Truth o'er yonder distant land.

Long since the master's hand has ceased to guide;

Past rock and shoal, past fog and perilous storm,  
On tranquil waters floats the ship Reform,  
'Neath favored skies forever to abide.

JENNIE REIZENSTEIN.

December, 1918.



## RABBIS AND READERS OF HAR SINAI CONGREGATION

JOSEPH SIMPSON, A. T. WACHTMAN, MAX SUTRO, REV. MORITZ BROWN, DR. MORRIS WIENER, WILLIAM S. RAYNER,	}	Readers and Lecturers from 1842 to 1855
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REV. DR. DAVID EINHORN, Rabbi	-	-	-	-	1855-1861
REV. DR. SOLOMON DEUTSCH, Rabbi	-	-	-	-	1862-1874
REV. JACOB MAYER, Rabbi	-	-	-	-	1874-1876
REV. DR. EMIL G. HIRSCH, Rabbi	-	-	-	-	1877-1878
REV. DR. SAMUEL SALE, Rabbi	-	-	-	-	1878-1883
REV. DR. DAVID PHILIPSON	-	-	-	-	1883-1888
RABBI TOBIAS SCHANFARBER	-	-	-	-	1888-1898
RABBI C. A. RUBENSTEIN	-	-	-	-	1898-

## PRESIDENTS OF HAR SINAI CONGREGATION

B. GREENSFELDER	-	-	-	-	-	-	-	-	1842
SAMUEL DELLEVIE	-	-	1843-1846;	1856;	1861;	1864-1866			
SAMUEL WOLF	-	-	-	-	-	-	-	-	1847
LEWIS LAUER	-	-	-	-	-	-	-	-	1848-1851
JOSEPH BLIMLINE	-	-	-	-	-	-	-	-	1852
L. LOWMAN	-	-	-	-	-	-	-	-	1853
S. G. PUTZEL	-	-	-	-	-	1854;	1859;	1872-1875	
ABRAHAM NACHMAN	-	-	-	-	-	-	-	-	1855
MOSES GUTMAN	-	-	1857-1858;	1860;	1870-1871;	1876			
LEWIS SINSHEIMER	-	-	-	-	-	-	-	-	1862-1863
CHARLES WINTERNITZ	-	-	-	-	-	-	-	-	1867-1869
S. FITEMAN	-	-	-	-	-	-	-	-	1877-1878
D. J. GOLDENBERG	-	-	-	-	-	-	-	-	1879-1882
MOSES BROWNOLD	-	-	-	-	-	-	-	-	1883
WILLIAM S. RAYNER	-	-	-	-	-	-	-	-	1884-1892
WILLIAM L. WOLFE	-	-	-	-	-	-	-	-	1893-1897
LEVI WITZ	-	-	-	-	-	-	-	-	1898-1899
MEYER HOLLANDER	-	-	-	-	-	-	-	-	1900-1901
DR. SAMUEL FRANK	-	-	-	-	-	-	-	-	1902-1903
MORITZ SHAKMAN	-	-	-	-	-	-	-	-	1904-1912
DAVID KEMPER	-	-	-	-	-	-	-	-	1912-

HAR SINAI REGISTER  
CHARLES A. RUBENSTEIN, Rabbi

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GUSTAV FROEHLICH - - - - - *Vice-President*  
J. D. HORNSTEIN - - - - - *Treasurer*  
GILBERT FREUNDLICH - - - - - *Recording Secretary*  
JACOB L. COHEN - - - - - *Financial Secretary*

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*Superintendent*

SAMUEL J. WALLACH, 1826 West North Avenue

*Teachers*

MISS JULIA BROWNOLD, 906 Whitelock Street  
MISS FANNIE FISHMAN, 1513 Mt. Royal Avenue  
MISS JOANNA GICHNER, 1516 Madison Avenue  
MRS. A. W. HERMAN, 1728 Bolton Street  
MISS GERTRUDE MEYER, 2250 Brookfield Avenue  
MISS JENNIE REIZENSTEIN, 904 Whitelock Street  
MISS SADIE WALLERSTEIN, 1725 Westwood Avenue

*Substitute Teacher*

MISS HELEN WEIGEL, 2218 Linden Avenue

*Librarian*

MISS SARAH KAUFMAN, 806 Newington Avenue

## POST-CONFIRMATION CLASS

MRS. A. W. HERMAN, *Director*

## THE GUILD

*Directors*

MISS FLORENCE BAMBERGER, M. A., 208 Laurens Street  
EMANUEL DANIEL, 2228 Callow Avenue

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MRS. WALTER BILLINGSLEA and MRS. EMILY DIVER EVANS, *Sopranos*

MISS ANNA G. BAUGHER and MISS HAZEL FOX, *Contraltos*

EDGAR T. PAUL and CHARLES REINER, *Tenors*

HARRY ROSENBERGER, *Baritone*

GEORGE DUMLER, *Bass-Baritone*

MESDAMES JOHN DUFFY and EDGAR T. PAUL and MISS AGNES REID  
and HARRY SMITH, *Assistants*

# SISTERHOOD OF HAR SINAI TEMPLE

By MRS. ADAIR W. HERMAN,  
*Recording Secretary*



ON February 18, 1894, Mr. William L. Wolfe, president of Har Sinai Congregation, called a meeting of members and seat-holders of the Temple, situated then on West Lexington Street, for the purpose of forming a Ladies' Auxiliary, which was to assist the Temple financially and to promote sociability among all connected with the Temple.

Mr. Wolfe stated that the immediate need was to furnish carpets and draperies for the new Temple which was being erected at Bolton and Wilson Streets. On motion of Mrs. Myer Bornheim, seconded by Mrs. Tobias Schanfarber, it was unanimously voted to form such an organization, to be known as The Ladies' Auxiliary Society of Har Sinai Temple.

There was at this time a ladies' society known as "Esreth Nashim" (Woman's Aid), formed for the purpose of mutually assisting one another in the time of sickness and to pay the last honors in case of death. This society was organized in 1858, but passed out of existence shortly after the Auxiliary was formed.

The following officers were elected by acclamation:

President—Mrs. Tobias Schanfarber.

Vice-President—Mrs. Charles Hutzler.

Treasurer—Mrs. William L. Wolfe.

Secretary—Mrs. Michael Holzman.

The first Board of Directors consisted of Mesdames Lewis Ash, Louis B. Kohn, Aaron Maass, Moses Kemper, Jonas Kaufman, Henry Westheimer, M. J. Lehmayr, M. Oppenheim, Edward Hollander, Morris Schwab, Isidor Ash, Albert H. New, Louis Myers, David Hutzler, Levi Witz, Leon Han-

line, M. H. Heller, William Deiches, S. Lowenthal, U. A. Pollock, Myer Bornheim, Henry Likes, Joseph J. Fay and Louis Sinsheimer.

Married women were to pay \$3.00 a year and single ones \$1.50. Any woman belonging to the Temple or interested in its welfare was eligible to become a member of the Auxiliary.

The first annual report showed that more than \$1,800 was spent for carpets and furnishings for the Bolton Street Temple.

In 1895 the Auxiliary assumed the obligation of paying \$500 annually on the mortgage of the new Temple. This work has been kept up to the present time. The secretary of the Temple stated in a recent letter that the work of the women has inspired the men to take steps to liquidate the Temple debt.

At first there was but one yearly meeting. At this meeting the most effective ways of helping the Temple were discussed. A Martha Washington Tea was generally decided upon, sometimes lasting two days. The affair was always successful, both socially and financially.

By 1912 women's organizations all over the country had grown in importance. During the presidency of Mrs. Henry Oppenheimer (1912-1918) need was felt for expansion. New ideas were introduced and necessary changes were made with the following results:

A committee consisting of Mrs. Lew S. Greensfelder (chairman), Mrs. M. H. Eichberg and Mrs. George Nachman was appointed to draft a constitution. The constitution and by-laws were accepted by the general body at a special meeting in May, 1912. To this constitution several amendments have been added, the last in 1917. An emergency fund was likewise created.

In 1914 it was decided to hold monthly meetings, to be preceded by Board meetings, from October to May. More stress was to be laid on the religious and social elements.

In 1913 the Auxiliary joined the National Federation of Temple Sisterhoods, and in 1914, by vote of the general body,



OFFICERS OF THE SISTERHOOD



the Auxiliary became known as the Sisterhood of Har Sinai Temple.

In 1915 the Sisterhood became a constituent of the Federation of Jewish Women's Organizations of Baltimore.

In 1917 the Har Sinai Sisterhood co-operated with the other Baltimore Sisterhoods in having Thursday known as Sisterhood Day. Meetings are held on the first Thursday of each month.

Sisterhood members are on the standing committees of the Congregation, but as yet the Sisterhood has no representative on the Board of Directors. The following list of standing committees will show how varied the interests of the Sisterhood now are:

#### COMMITTEES

1. Visiting sick, including visits to nearby camps.
2. Decorating House and Purchasing.
3. Entertainment for Religious School.
4. Programme for Sisterhood Affairs.
5. Refreshments.
6. Membership.
7. Co-operation.
8. Hospitality.
9. Uniongrams.
10. Union Museum.
11. Religious.
12. Sewing.
13. Banks (collections for social service work).
14. Calendar.
15. War Emergency.

At the time this country entered the war the Har Sinai Sisterhood was the first to do Red Cross work, forming the nucleus of the present circle known as Division IV.

Mrs. Jennie Nattans, a member of the Sisterhood, presented a knitting machine to be used for Red Cross work, and one member has done the machine work on nearly 200 pairs of socks since July.

The War Emergency Committee, co-operating with the other local organizations, has been very active. A room has been furnished for convalescent soldiers; boxes have been packed and sent to nearby camps around the holidays, giving cheer and at the same time emphasizing the religious aspect; entertainment and refreshments have been furnished to the sick soldiers at the forts, where the ladies may attend personally to their comforts; refreshments have also been served at the Welfare Building at Camp Meade, where the members of the committee act as hostesses, in this way becoming personally acquainted with the boys.

The Har Sinai Sisterhood takes the lead in the sale of Thrift and War Savings Stamps, the children of the Religious School helping greatly to make this movement such a success. The Sisterhood sold Liberty Bonds in a booth of its own in one of the stores.

The Union Museum Committee arranged a display of antiques and curios, mostly religious, and much interest was aroused for the old ceremonies.

The Sisterhood's Social Service Committee did such efficient work by personal service that the local Charity Board gave recognition to this committee. Social service meetings have been suspended on account of so much war work.

The proceeds from the sale of Uniongrams go toward the support of the Religious Schools in Southwest Baltimore.

The Sisterhood has charge of Temple decorations for holidays. The first and eighth days of Succoth are observed, and at that time the decorations are worthy of special mention. The fruits and vegetables are sent to the poor, and the flowers to cheer the sick.

In proof that the Sisterhood is always on the alert and ready to co-operate with new, worthy movements a home Product and Conservation Institute was held in observation of Succoth. Demonstrations were given to show the use of food substitutes; home products were displayed and sold. Besides being educational, the affair was a financial success.

Mrs. Jacob Engel, who now occupies the chair, is the fifth president of this organization. The former presidents were

Mesdames Tobias Schanfarber, Edward Hollander, Hiram Wiesenfeld and Henry Oppenheimer.

The officers of the Sisterhood are:

President—Mrs. Jacob Engel.

First Vice-President—Mrs. Lew Greensfelder.

Second Vice-President—Mrs. Henry Oppenheimer.

Treasurer—Mrs. Harry O. Schloss.

Recording Secretary—Mrs. Adair W. Herman.

Corresponding Secretary—Mrs. Charles L. Wolf.

The Board members are:

1918-1919—Mesdames Leon Lauer, Jr., Max Nusbaum, Albert Snellenburg, Gabriel Pollock, Daniel A. Weinberg, Edward Hollander, Aaron Maass and Hiram Winternitz.

1918-1920—Mesdames Joseph Hollander, A. E. Weigel, Charles Weiller, Hannah Schleisner, Zadoc Katz, Walter Reizenstein, Leon Freudenthal and Cecilia Weinberg.

1918-1921—Mesdames S. J. Harman, David Kemper, Carl Jelenko, Joseph Zamoiski, Charles A. Rubenstein, Jennie Shakman, Henry Doeplitz and Benjamin Benedict.







## MEMBERS AND SEAT-HOLDERS

Aaronsohn, Dr. A. T.	-	-	-	-	1727 Linden Avenue
Abbott, Sylvan	-	-	-	-	2908 Keyworth Avenue
Affelder, Lizzie	-	-	-	-	Navarre Apartments
Altshul, H. V.	-	-	-	-	1619 Eutaw Place
Ash, David	-	-	-	-	102 East Lexington Street
Bachrach, David	-	-	-	-	16 West Lexington Street
Baer, Mrs. Moses	-	-	-	-	Granada Apartments
Bamberger, Misses L. and P.	-	-	-	-	Marlborough Apartments
Barrett, Dr. A. G.	-	-	-	-	1631 Madison Avenue
Baumblatt, A.	-	-	-	-	730 West Baltimore Street
Bear, Mrs. M. H.	-	-	-	-	Granada Apartments
Benedict, Benjamin	-	-	-	-	Eutaw Place near North Avenue
Bernheimer, E.	-	-	-	-	1650 West North Avenue
Bernstein, J. R.	-	-	-	-	3831 Park Heights Avenue
Bernstein, Mrs. S.	-	-	-	-	Lloyd and Wilmer Aves., Arlington
Bieber, Mrs. J.	-	-	-	-	1951 West North Avenue
Binswanger, Simon	-	-	-	-	1908 Bolton Street
Block, Hugo S.	-	-	-	-	3602 Springdale Avenue
Bloomberg, Simon	-	-	-	-	2201 Brookfield Avenue
Blum, L.	-	-	-	-	4751 Park Heights Avenue
Brenner, S. M.	-	-	-	-	M. S. Levy & Sons
Brown, Milton	-	-	-	-	Jerome Apartments
Brownold, Minnie	-	-	-	-	3827 Clifton Avenue
Caplan, Michael	-	-	-	-	Hopkins Place and Baltimore St.
Cohen, I.	-	-	-	-	1513 Mount Royal Avenue
Cohen, I. Son	-	-	-	-	Howard and Clay Streets
Cohen, Jacob L.	-	-	-	-	2421 Madison Avenue
Cohen, Lewis J.	-	-	-	-	104 North Stricker Street
Cohen, Samuel L.	-	-	-	-	104 North Stricker Street
Cohen, Sydney	-	-	-	-	813 Whitelock Street
Constance, Isaac	-	-	-	-	408 Laurens Street
Cotton, G. L.	-	-	-	-	2210 West North Avenue
Daniel, Eml.	-	-	-	-	Baltimore Evening News
Dannenber, A. D.	-	-	-	-	Granada Apartments
Dannenber, Mrs. C.	-	-	-	-	204 Aisquith Street
Dealham, Fred. J.	-	-	-	-	Tioga and Norwood Avenues
Dealham, Samuel J.	-	-	-	-	101 West Pratt Street
Deiches, William, Jr.	-	-	-	-	Esplanade Apartments
Dettelbach, Leon	-	-	-	-	758 Reservoir Street
Deutch, Fred. F.	-	-	-	-	2200 West North Avenue
Dixon, Raphael	-	-	-	-	2934 West North Avenue
Doeplitz, Helen	-	-	-	-	Nelmar Apartments

Drey, Misses	-	-	-	-	Marlborough Apartments
Dubois, Hy.	-	-	-	-	4200 Springdale Avenue
Einstein, Jacob	-	-	-	-	2848 West North Avenue
Eiseman, Mrs. Martha	-	-	-	-	Esplanade Apartments
Elias, Isaac	-	-	-	-	I. Hamburger & Sons
Emerich, H. L.	-	-	-	-	Cloverdale Apartments
Engel, Jacob	-	-	-	-	Hopkins Place and Baltimore St.
Fader, Abr.	-	-	-	-	210 East Baltimore Street
Falk, M. E.	-	-	-	-	819 Chauncey Avenue
Fisher, Mrs. A. H.	-	-	-	-	926 Newington Avenue
Fisher, Mrs. L.	-	-	-	-	Esplanade Apartments
Fiteman, L. S.	-	-	-	-	2006 Lakewood Avenue
Fox, Edwin B.	-	-	-	-	Union Stock Yards
Fox, Henry	-	-	-	-	Pikesville, Md.
Fox, Morton	-	-	-	-	Union Stock Yards, City
Frank, Edward	-	-	-	-	1038 Edmondson Avenue
Frank, Mrs. M. F.	-	-	-	-	Nelmar Apartments
Frankel, Miss T.	-	-	-	-	2409 Lakeview Avenue
Frankenstein, S.	-	-	-	-	2107 Brookfield Avenue
Freudenthal, M.	-	-	-	-	316 West Redwood Street
Freundlich, Gilbert	-	-	-	-	Baltimore Bargain House
Frisch, Benjamin	-	-	-	-	4142 Fernhill Avenue
Froelich, Gus	-	-	-	-	Esplanade Apartments
Fuld, Miss C. H.	-	-	-	-	Hotel Altamont
Gamse, Benno	-	-	-	-	4700 Ferndale Avenue
Gamse, Herman	-	-	-	-	Saratoga and Courtland Streets
Gichner, Dr. J. E.	-	-	-	-	1516 Madison Avenue
Gold, Conrad	-	-	-	-	1618 Madison Avenue
Goldman, Mrs. H.	-	-	-	-	Eastside Elsinore Avenue
Goldman, Reuben	-	-	-	-	2003 Madison Avenue
Goldsmith, Aaron	-	-	-	-	1679 West North Avenue
Goldsmith, Harry	-	-	-	-	4407 Garrison Avenue
Goldsmith, M. E.	-	-	-	-	106 West Baltimore Street
Goldsmith, Nathan	-	-	-	-	1926 West North Avenue
Goldsmith, W. E.	-	-	-	-	3004 West North Avenue
Goldstein, Abraham	-	-	-	-	Ætna Apartments
Goldstein, Dr. A. E.	-	-	-	-	444 North Luzerne Avenue
Goodman, Sig.	-	-	-	-	Park Circle Apartments
Gorfine, Joseph Q.	-	-	-	-	2320 Eutaw Place
Gorfine, S. D.	-	-	-	-	2320 Eutaw Place
Greensfelder, Lewis S.	-	-	-	-	Owosso Apartments
Hahn, Joseph L.	-	-	-	-	2423 Lakeview Avenue
Hamburger, Henry	-	-	-	-	911 Broadway

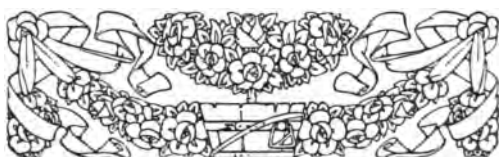
Hamburger, Sidney	-	-	-	-	2002 Linden Avenue
Hanline, Mrs. Rosa	-	-	-	-	2107 Brookfield Avenue
Harman, Harry	-	-	-	-	Cordova Apartments
Hartman, Miss A. S.	-	-	-	-	721 Lennox Street
Hecht, Betsy M.	-	-	-	-	2309 Madison Avenue
Hecht, Henry S.	-	-	-	-	111 West Baltimore Street
Hecht, Meyer C.	-	-	-	-	Riviera Apartments
Hecht, Sylvan R.	-	-	-	-	38 Catherine Street
Heller, Arno K.	-	-	-	-	2543 West North Avenue
Heller, Lena	-	-	-	-	2107 Linden Avenue
Heller, Mrs. M. H.	-	-	-	-	Plymouth Hall Apartments
Herford, Mrs. M.	-	-	-	-	2252 Linden Avenue
Herman, Adair	-	-	-	-	Union Stock Yards
Herman, Mrs. S.	-	-	-	-	2117 Bolton Street
Hershberg, I. H.	-	-	-	-	418 North Howard Street
Herstein, Mrs. L. A.	-	-	-	-	3807 Park Heights Avenue
Hessberg, M. F.	-	-	-	-	Esplanade Apartments
Heyn, H. M.	-	-	-	-	415 South Broadway
Heyman, Mrs. L.	-	-	-	-	1906 Eutaw Place
Himmel, Mrs. M.	-	-	-	-	Callow Ave. and Reservoir St.
Hirshberg, I. N.	-	-	-	-	3906 Liberty Heights Avenue
Hirshberg, Milton	-	-	-	-	2543 Madison Avenue
Hirshberg, Moses H.	-	-	-	-	418 North Howard Street
Hirshberg, Nathan H.	-	-	-	-	Georgian Court Apartments
Hochschild, Max	-	-	-	-	Hochschild, Kohn & Co.
Hollander, A. A.	-	-	-	-	Seminole Apartments
Hollander, Dr. J. H.	-	-	-	-	1802 Eutaw Place
Hollander, Edward	-	-	-	-	1631 Madison Avenue
Hollander, Meyer	-	-	-	-	2011 Eutaw Place
Hollander, Mrs. Jos. M.	-	-	-	-	2011 Eutaw Place
Hornstein, J. D.	-	-	-	-	Esplanade Apartments
Hornstein, Samuel K.	-	-	-	-	1201 West Baltimore Street
Hutzler, Abr. G.	-	-	-	-	Hutzler Bros.
Hutzler, Albert	-	-	-	-	Hutzler Bros.
Hutzler, E. B.	-	-	-	-	Hutzler Bros.
Hutzler, L. S.	-	-	-	-	Hutzler Bros.
Hutzler, Mrs. David	-	-	-	-	Eutaw Place and Laurens Street
Hutzler, Sig.	-	-	-	-	New Edward Apartments
Isaacs, Coblens S.	-	-	-	-	2009 Bolton Street
Iseman, Samuel	-	-	-	-	Georgian Court Apartments
Israelson, H.	-	-	-	-	1413 Madison Avenue
Janowitz, R.	-	-	-	-	Marlborough Apartments
Jelenko, Mrs. Carl	-	-	-	-	Sheffield Apartments
Jelenko, Mrs. N.	-	-	-	-	4403 Garrison Avenue

Jules, M. M.	-	-	-	-	-	Grantly and Forest Park Aves.
Jules, Sydney	-	-	-	-	-	1702 Ruxton Avenue
Katz, Lewis	-	-	-	-	-	2233 Linden Avenue
Katz, Mrs. Z.	-	-	-	-	-	Esplanade Apartments
Kaufman, Aaron	-	-	-	-	-	Baumgarten & Co., E. Fayette St.
Kaufman, Isidor	-	-	-	-	-	3423 Park Heights Avenue
Kaufman, Mrs. Jonas	-	-	-	-	-	Esplanade Apartments
Kaufman, Mose	-	-	-	-	-	806 Newington Avenue
Keiner, G.	-	-	-	-	-	2408 Linden Avenue
Kemper, Armand	-	-	-	-	-	107 West Baltimore Street
Kemper, David	-	-	-	-	-	107 West Baltimore Street
Kemper, Julius	-	-	-	-	-	2229 Brookfield Avenue
Kemper, Mrs. A. M.	-	-	-	-	-	3833 Park Heights Avenue
Keyser, Mathew	-	-	-	-	-	1818 Madison Avenue
Koch, Leo	-	-	-	-	-	808 Reservoir Street
Kohn, Benno	-	-	-	-	-	Hochschild, Kohn & Co.
Kohn, Louis B.	-	-	-	-	-	Hochschild, Kohn & Co.
Kohn, Morris	-	-	-	-	-	104 West Redwood Street
Kohner, Fred.	-	-	-	-	-	Sagamore Apartments
Koshland, Max	-	-	-	-	-	Hopkins Place and Baltimore St.
Kraus, George W.	-	-	-	-	-	305 South Sharp Street
Kraus, Hy.	-	-	-	-	-	101 West Pratt Street
Kraus, William H.	-	-	-	-	-	Stuart and Linwood Avenues
Kronenberg, Dr. J.	-	-	-	-	-	Owosso Apartments
Landauer, Miss T.	-	-	-	-	-	1822 Walbrook Avenue
Langfeld, Mrs. D.	-	-	-	-	-	2226 Eutaw Place
Lauer, Mrs. M. F.	-	-	-	-	-	Esplanade Apartments
Lauer, Martin	-	-	-	-	-	2001 Eutaw Place
Lauer, Leon, Jr.	-	-	-	-	-	Esplanade Apartments
Lehman, Clarence M.	-	-	-	-	-	Clark & Co.
Lehmayer, M. J.	-	-	-	-	-	1914 Eutaw Place
Levie, Walter J.	-	-	-	-	-	2511 Elsinore Avenue
Levin, Charles J.	-	-	-	-	-	3006 Winfield Avenue
Levy, Aaron	-	-	-	-	-	The Marlborough
Levy, G. C.	-	-	-	-	-	Oppenheim, Oberndorf & Co.
Levy, J. Leo	-	-	-	-	-	809 Chauncey Avenue
Levy, James L.	-	-	-	-	-	931 Brooks Lane
Levy, Paul S.	-	-	-	-	-	St. George, Md.
Lieberles, N.	-	-	-	-	-	2347 Eutaw Place
Liebman, Hy.	-	-	-	-	-	806 East Fayette Street
Likes, A. H.	-	-	-	-	-	1813 Eutaw Place
Lissberger, A. E.	-	-	-	-	-	1828 Madison Avenue
Loewy, Simon	-	-	-	-	-	The Marlborough
Lowe, T.	-	-	-	-	-	2203 Lynnbrook Avenue

Maass, Arthur	-	-	-	-	107 West Baltimore Street
Maass, Aaron	-	-	-	-	107 West Baltimore Street
Marks, M.	-	-	-	-	904 Newington Avenue
Mauer, Mrs. Sydney	-	-	-	-	614 West North Avenue
Mayer, Moritz	-	-	-	-	937 F St., Washington, D. C.
Medwedeff, Cecil	-	-	-	-	3615 Fairview Avenue, Walbrook
Metzel, S.	-	-	-	-	Altamont Hotel
Meyer, Benjamin	-	-	-	-	2402 Callow Avenue
Meyer, Arthur	-	-	-	-	2250 Brookfield Avenue
Meyer, Jerome K.	-	-	-	-	Oakfield and Springdale Avenues
Michaelson, Leo	-	-	-	-	902 Whitelock Street
Morgenthal, M.	-	-	-	-	647 West Baltimore Street
Morris, Moses	-	-	-	-	634 West North Avenue
Moser, J. C.	-	-	-	-	2231 Brookfield Avenue
Moses, Meyer	-	-	-	-	2002 Bolton Street
Moss, Dr. H. J.	-	-	-	-	Hebrew Hospital
Nattans, Mrs. J.	-	-	-	-	Esplanade Apartments
Neuhahn, Albert	-	-	-	-	2263 Madison Avenue
Newman, M.	-	-	-	-	Calvert Building
Nordlinger, Mrs. N.	-	-	-	-	Annsdale Apartments
Nusbaum, Max	-	-	-	-	38 Hopkins Place
Oberndorf, William	-	-	-	-	752 Pennsylvania Avenue
Oppenheimer, Hy.	-	-	-	-	1411 Eutaw Place
Oppenheimer, The Misses	-	-	-	-	2301 Eutaw Place
Pacholder, A. M.	-	-	-	-	1216 West North Avenue
Pacholder, Mrs. M. S.	-	-	-	-	Annsdale Apartments
Pfefferkorn, Mrs. L.	-	-	-	-	1123 North Fulton Avenue
Pike, Hy.	-	-	-	-	2121 Linden Avenue
Pirosh, S.	-	-	-	-	2202 West North Avenue
Poltzer, B.	-	-	-	-	2341 West North Avenue
Pollak, Mrs. James M.	-	-	-	-	Esplanade Apartments
Pollock, Gabriel	-	-	-	-	3900 Maine Avenue
Powdermaker, L.	-	-	-	-	810 Whitelock Street
Putzel, Jacob	-	-	-	-	Riviera Apartments
Putzel, John P.	-	-	-	-	Granada Apartments
Putzel, Mrs. Birdie	-	-	-	-	2428 Callow Avenue
Raff, Elias	-	-	-	-	1517 Eutaw Place
Rayner, A. W.	-	-	-	-	8 East Lexington Street
Reinhard, Mrs. C	-	-	-	-	930 West North Avenue
Ries, Leopold	-	-	-	-	723 Newington Avenue
Reizenstein, Miss J.	-	-	-	-	904 Whitelock Street
Reizenstein, Otto	-	-	-	-	Frank, Rosenberg & Co.
Robinson, Frank A.	-	-	-	-	3214 Elgin Avenue

Rohr, Mrs. H.	-	-	-	-	1503 Eutaw Place
Rosenbaum, Lewis E.	-	-	-	-	9 South Eutaw Street
Rosenbush, Lewis	-	-	-	-	Seville Apartments
Rosenfeld, Arnold	-	-	-	-	Howard Street near Fayette
Rosenfeld, Eugene T.	-	-	-	-	325 West Baltimore Street
Rosenheim, Mrs. S. G.	-	-	-	-	2421 Madison Avenue
Rosenthal, Sydney J.	-	-	-	-	803 Newington Street
Rothkugel, J. P.	-	-	-	-	Nelmar Apartments
Rothschild, Benjamin	-	-	-	-	Siegel, Rothschild & Co.
Rothschild, Daniel	-	-	-	-	Henry Sonneborn & Co.
Rothschild, Joseph D.	-	-	-	-	2263 Madison Avenue
Rothstein, H. W.	-	-	-	-	1204 West North Avenue
Samtag, F. H.	-	-	-	-	2325 Maryland Avenue
Sanders, L.	-	-	-	-	3446 Reisterstown Road
Schlichter, S.	-	-	-	-	Nelmar Apartments
Schloss, David E.	-	-	-	-	3711 Forest Park Avenue
Schloss, Harry O.	-	-	-	-	3711 Forest Park Avenue
Schwab, William A.	-	-	-	-	930 West North Avenue
Seldner, Mrs. L.	-	-	-	-	Plymouth Hall Apartments
Seligman, Mrs. C.	-	-	-	-	
Shaw, George W.	-	-	-	-	814 North Mount Street
Sigmund, Mrs. Claudia	-	-	-	-	2212 Brookfield Avenue
Sinsheimer, Lewis	-	-	-	-	2247 Eutaw Place
Sloman, Mrs. H.	-	-	-	-	2102 Eutaw Place
Smith, Mrs. Joseph	-	-	-	-	1910 Eutaw Place
Snellenberg, Louis	-	-	-	-	1817 Bolton Street
Snellenburg, Albert	-	-	-	-	2201 Brookfield Avenue
Solmson, Moses	-	-	-	-	2325 Callow Avenue
Sonneborn, Mrs. S.	-	-	-	-	1815 Park Avenue
Sternheimer, B.	-	-	-	-	1927 North Fulton Avenue
Straus, A. E.	-	-	-	-	Granada Apartments
Strasburger, Melville	-	-	-	-	Madison and North Avenues
Sulzbacher, S. and B.	-	-	-	-	Edward Apartments
Sussman, J.	-	-	-	-	2217 Brookfield Avenue
Trautman, Mrs. G.	-	-	-	-	1710 McCabe Avenue, Govans
Trautman, Mrs. S.	-	-	-	-	1710 McCabe Avenue, Govans
Ulman, Nathan	-	-	-	-	24 Talbot Road, Windsor Hills
Wallach, S. J.	-	-	-	-	I. Hamburger & Sons
Wallerstein, Mrs. F. G.	-	-	-	-	1725 Westwood Avenue
Weigel, A. E.	-	-	-	-	2218 Linden Avenue
Weil, Miss Claire	-	-	-	-	1230 West North Avenue
Weiler, Charles J.	-	-	-	-	2428 Eutaw Place

Weinberg, A.	-	-	-	-	-	Marlborough Apartments
Weinberg, Mrs. C.	-	-	-	-	-	1513 Mount Royal Avenue
Weinberg, D. A.	-	-	-	-	-	Alhambra Apartments
Weinberg, H. A.	-	-	-	-	-	Jerome Apartments
Weiner, Solomon	-	-	-	-	-	Woodland Hall
Weyler, Mrs. J.	-	-	-	-	-	1928 West North Avenue
Wilfson, Daniel	-	-	-	-	-	2228 Callow Avenue
Wilfson, Mrs. M.	-	-	-	-	-	1606 Mondawmin Avenue
Wilfson, Mrs. V.	-	-	-	-	-	2225 Brookfield Avenue
Winternitz, Mrs. Belle	-	-	-	-	-	Cloverdale Apartments
Winternitz, Hiram	-	-	-	-	-	Pikesville, Md.
Wolf, Alexander	-	-	-	-	-	4002 Springdale Avenue
Wolf, Charles L.	-	-	-	-	-	2337 Eutaw Place
Wolf, Harry B.	-	-	-	-	-	204 Courtland Street
Wolf, William I.	-	-	-	-	-	Denmore Park Hotel
Wurtzbarger, Joseph	-	-	-	-	-	Riviera Apartments
Wyman, Julius H.	-	-	-	-	-	1530 McCulloh Street
Zamoiski, Joseph M.	-	-	-	-	-	19 North Liberty Street





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